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The CHRISTIAN CENTURY

Published Weekly

Kagawa and Niemöller

on

The Future of Japan and Germany

Interviews by Thomas Mackin and Ben L. Rose

The Italian Colonies—A Test

By Emory Ross

Free the War Objectors!

An Editorial

15 Cents a Copy • October 10, 1945 • Four Dollars a Year

In This Issue

THOMAS MACKIN is a navy correspondent, with a 1st class yeoman's rating, now on duty in Japan. In a letter accompanying his article, Mr. Mackin tells of an overnight stay with missionaries living adjacent to Kagawa's church, and of the breakfast served: "an uneatable mush (at least to me), seaweed soup, bread made of seaweed, weak tea and a Japanese delicacy made of bean paste. By the time we got back to our base at Yokosuka we were starved."

BEN LACY ROSE is a minister of the Southern Presbyterian Church who has been overseas for 20 months as chaplain with the 113th Cavalry group, in combat service almost continuously from D-Day to the German surrender. He wears the Bronze Star medal and the Legion of Merit. Chaplain Rose bears names honored in his denomination, his father having been moderator of the Presbyterian Church, U. S., and an uncle being president of Union Theological Seminary, Richmond.

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The CHRISTIAN CENTURY

Established 1884 as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1926), *The Baptist* (1933), *The World Tomorrow* (1934).

October 10, 1945

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

Sept. 9-Nov. 2. Rochdale Institute, Lake Geneva, Wis., and Chicago.
Oct. 4-13. Walter Wanger Lectures, Occidental College, Los Angeles.
Oct. 8-10. Fellowship of Reconciliation, Midwest Conference, St. Louis, Mo.
Oct. 9-14. Kansas Friends Yearly Meeting, Wichita.
Oct. 10. Suffolk North Association of Congregational Churches, Somerville, Mass.
Oct. 11-13. State Convention, Christian Endeavor, Somerville, N. J.
Oct. 11-13. State Convention, Christian Endeavor, Chattanooga, Tenn.
Oct. 12. Annual Convention, State Council of Religious Education, Nashua, N. H.
Oct. 12-14. Fellowship of Reconciliation, Rocky Mountain Conference, Denver, Colo.
Oct. 12-15. Church of the Brethren District Meeting, Beatrice, Neb.
Oct. 14. Charles Street Forum, Boston; Robert E. Lee, speaker.
Oct. 15. Annual Religious Education Conference, Evanston, Ill.
Oct. 15-17. United Presbyterian First Synod of the West, Beaver, Pa.
Oct. 15-21. National Bible Week.
Oct. 16-18. Ohio Baptist Convention, Columbus.
Oct. 16-18. Gates Lectures, Grinnell College, Grinell, Ia.; Harold A. Ehrensperger, speaker.
Oct. 17. General Commission on Army and Navy Chaplains, Washington, D. C.
Oct. 17-23. Five Years Meeting of Friends, Richmond, Ind.
Oct. 18. Andover Newton Theological School Fall Convocation, Newton Centre, Mass.
Oct. 18, 19. Annual Conference, Christian Endeavor, Wilmington, Del.
Oct. 19-21. Fellowship of Reconciliation, Southwest Conference, Los Angeles.
Oct. 20, 21. National Conference on the Foreign Born in Postwar America, New York.
Oct. 21. Charles Street Forum, Boston; Sinclair Weeks, speaker.
Oct. 21. Laymen's Sunday.
Oct. 23-27. State Convention, Christian Endeavor, Kearney, Neb.
Oct. 26-28. Fellowship of Reconciliation, Northern California Conference, San Francisco.
Oct. 28. Charles Street Forum, Boston; Frances Perkins, speaker.
Oct. 28. United Reformation Day Services, Cincinnati, O.
Oct. 31. Commission on Marriage and the Home, Federal Council of Churches, New York.
Nov. 2. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Oscar Lange, speaker.
Nov. 2. World Community Day.
Nov. 2-4. Fellowship of Reconciliation, Pacific Northwest Conference, Seattle, Wash.
Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.
Nov. 10, 11. American Federation of Lutheran Brotherhoods, Cleveland, O.
Nov. 11. Men and Missions Sunday.
Nov. 11-17. National Education Week.
Nov. 11-18. "Youth Marches," Christian Endeavor campaign, Detroit, Mich.
Nov. 15-17. Annual Rural Life Conference, Historic Peace Churches, Wilmington, O.
Nov. 20. Executive Committee, Federal Council of Churches, New York.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, OCTOBER 10, 1945 NUMBER 41

EDITORIAL

WE HAVE deliberately refrained from commenting on the meeting of the Council of Foreign Ministers at London until it adjourns. Pessimistic reports, with an apparent basis of fact, fill the press. But so much can happen before a conference of that kind closes that we prefer to have the entire record—so far as it is allowed to reach the public—at hand before we pass judgment. However, something needs to be said at once about the Russian demands which have been arousing so much widespread indignation. To read some newspapers one would think that Mr. Molotov had gone to London with the deliberate intention of sabotaging the organization of a peaceful world. Apart altogether from the inherent wisdom, or otherwise, of the Russian demands, it seems to us that the basic fact is this: If Great Britain means to go ahead with a policy of protecting "imperial interests" by treating the Mediterranean as a British lake in order to "safeguard empire lifelines," and if the United States means to go ahead with a policy of treating the Pacific as an American lake and handling Japan on a unilateral basis in order to "safeguard American security," then, in a power politics world of this kind, Russia has every reason to ask for what she considers will protect *her* security in the Mediterranean, in her relations with nearby Japan and in the islands of the Pacific. Does this reduce to pretty small dimensions the part of the United Nations Organization in maintaining a peaceful world order? Assuredly it does. But Russia is not alone to blame.

Russia at London

The Transformation Of Hirohito

WHEN Emperor Hirohito called on General MacArthur at the American embassy in Tokyo last week, thoughtful Japanese must certainly have concluded that the end of an era in their nation's history had been reached. Every tradition of the Japanese monarchy, every element in the official cult of emperor worship, made such a call unthinkable. Yet it took place, and the emperor by that act emphasized to his own people his readiness to serve willingly as a subordinate of the Allied commander. In some respects even more significance attached to the decision of the emperor to grant American correspondents two newspaper interviews, and in these to express his desire, in direct quotation, to see Japan transformed into a constitutional monarchy after the British pattern. It is too early to draw final conclusions from such episodes, but if Hirohito had decided to cast aside the medieval mumbo-jumbo that has surrounded the Japanese throne and take the lead in his nation's democratization, he could scarcely have taken two more hopeful first steps. Years ago, when Hirohito as crown prince visited England, one of the editors of this paper found himself sitting beside a chamberlain of the imperial palace at a dinner in Tokyo. The chamberlain seemed deeply disturbed at what effect that trip abroad might have on the prince. "Why, he has seen the Prince of Wales driving his own car!" he exclaimed. "What is that likely to do to his ideas of the sanctity of the throne?" During the years intervening it has not appeared that Hirohito's visit to the Western world had much effect. Yet perhaps it had.

Congress Threatens WRA Program

THE FEDERAL COUNCIL of Churches was looking in the right direction when its executive committee, at its recent meeting, asked Secretary Ickes for "assurance that adequate provision has been made for the basic needs of the [Japanese-American] evacuees, including housing, assistance in employment, and the care of the aged and orphans, before evicting them from the War Relocation Centers." Assurance of this sort is needed, for there has been a tendency to take it for granted that the evacuees can rely on local welfare agencies to help them out of any difficulties they may run into after leaving the WRA camps. And local welfare agencies, especially on the Pacific coast, are notoriously unreliable in their concern for nisei citizens. But the Federal Council is shooting a little off the main target in passing such a resolution now if its desire is to protect the interests of the Japanese-

Americans at the point where those interests are immediately threatened. The real issue at this moment is whether Congress will pass the recommendation of the House appropriations committee to cut this year's WRA funds by $5,000,000. If it does, the whole orderly program for returning Japanese-Americans to normal life in American communities is likely to be torn to pieces. The WRA appropriation for the current fiscal year is $25,000,000. With this sum the agency had planned to move out of the camps by the end of this year all still there, and then to use another three months to make the inventories and write the reports that the law requires, as well as to close out the regional offices of the WRA. If the recommendation of the House committee is followed, and $5,000,000 cut from WRA funds, the centers will have to be depopulated and all the closing up work of the agency carried through by December 15. That will mean (a) immediate departure of many WRA employees in search of new jobs, with consequent confusion in the camps; (b) forced abandonment by the WRA of efforts to get the evacuees decently housed in the localities to which they return; and (c) expulsion of the nisei from the camps at a rate which will make their return to their homes a nightmare experience as bad as was their original expulsion. The nation's total record in dealing with the Japanese-Americans has been almost incredibly bad. But there is no sufficient reason why, for the sake of only $5,000,000, it should end in another outburst of mismanagement and mistreatment. The Federal Council should first see that WRA gets a chance to carry through its program as planned. Then, if that program shows signs of inadequacy, let the council exert its influence to have that program enlarged. But that the program should be cut down at this stage would be scandalous.

Truman Orders Help for 'Displaced Persons'

MOST Americans will feel a sense of shame that it should have been necessary for President Truman to intervene with army authorities in Germany to get the "displaced persons" out of the concentration camps in which the nazis kept them and into some kind of decent housing before winter. On September 29, however, it was revealed in Washington that the President had sent a special directive to General Eisenhower ordering him to "clean up conditions" in a hurry. General Eisenhower's latest report states that there are still 70,000 nationally unclassified "displaced persons" in the American zone of occupation, as well as 20,000 listed as "stateless." Most of these are Jews. How many there are whose nationality has been established has not been made known. The number is understood to be very large. No one will minimize the difficulty of providing decent housing for such a multitude, especially in Germany, where there isn't much urban housing left. But these "displaced persons," who have been from the start the most helpless victims of the war, should have the best housing there is, even if that requires billeting with German families. Certainly it should never again be possible to write, as did the President's investigator, Earl G. Harrison: "As matters now stand we appear to be treating the Jews as the nazis treated them, except that we do not exterminate them. They are in concentration camps in large numbers under our military guard instead of SS troops. One is led to wonder whether the German people, seeing this, are not supposing that we are following, or at least condoning, nazi policy."

Federal Council Opens Washington Office

WITHOUT FANFARE the Federal Council of Churches has at last taken a step which was long overdue. As reported in these pages last week, it has decided to open an office in Washington. Even though the principal business of the Federal Council will continue to be done through the New York headquarters, the additional office in Washington should become an agency for important service to the churches. Hardly a church convention passes that does not address itself directly to one or more governmental policies or make recommendations which concern one or more departments in Washington. The new office should in time find it possible to render important service to the churches which desire thus to cause their opinions to be heard in the capital. Of course it goes without saying that the Federal Colncil has no intention of trying to imitate or to equal the lobbying activities of the National Catholic Welfare Conference on Capitol Hill. Neither will it duplicate the work already being done there by the Methodist Board of Temperance and Social Welfare, the Friends Committee on National Legislation or other church groups which preceded it But it should provide a medium through which a crystalized church opinion can be brought to those who are directing national affairs when the churches are ready for united expression. And it should add one more channel of information for the churches concerning what is transpiring in Washington, and do it while the churches can still do something about it if they so desire.

American Soldiers in Geisha Houses

AFTER an item appeared in American papers saying that the "All-Japan Geisha Federation" was advertising for 3,000 additional girls "for entertaining occupation troops," we received a letter from a chaplain who has served for eighteen months in the Pacific with the marines begging editorial help in calling to the attention of the occupation authorities the dangers involved. While we were still weighing that request, the *Chicago Daily News* published a long report from one of its correspondents in Tokyo telling how "young Americans newly arrived from womanless Pacific islands are flocking to geisha houses." With a lack of reticence surprising in the circumstances, the correspondent, William McGaffin, made no bones about what is going on:

> The U. S. Army is maintaining no supervision over geisha houses, but the troops are free to visit them. Sex has always been a big industry in Japan, but with the arival of the Yanks and no official ceiling on prices, it promises to exceed all previous records.

Such a report may be read against the background supplied by an article in the current *Nation*. Written by

Albert Deutsch, health and welfare columnist for *PM*, this tells of the alarming rate at which venereal disease is increasing among American troops, in the navy and among American civilians. The "v. d." rate among our troops in Europe had gone up to 150 per 1,000 by August of this year—an increase of three times over the rate for 1944. Figures for the navy and for civilians show equally startling increases. "Experts watching the rising curve in the incidence of venereal disease in the armed forces and the civilian population," writes Mr. Deutsch, "fear that the situation will become extremely grave in the postwar period." To us, it looks extremely grave now. What is to be said about such a situation? For one thing, the vaunted prophylaxis policy of the army and navy doesn't seem to be making much of a record. For another, occupation authorities, both in Europe and in the Far East, do not seem to recognize the seriousness of the danger. For still another, troops long kept from home and normal family life are likely to fall easy prey to diseases of this sort, and to all the misery that follows in their train. And lastly, the final health and moral cost in a matter of this kind will be paid here at home.

Moving Toward Another Crisis in Palestine

HOT INDIGNATION is said to be felt in the British cabinet at President Truman's suggestion that immigration restrictions be relaxed sufficiently to allow the 100,000 homeless Jews now in the hands of the American army in Europe to go to Palestine. The President is charged with having contributed, by his letter, to the explosive possibilities in an already too dangerous situation. But while the Labor government in London tries to make up its mind what to do about the 1939 white paper policy which has ended Jewish immigration into the Holy Land, both Arabs and Jews appear to be intent on producing another outbreak of violence. Last week Dr. Bernard Joseph, acting head of the Jewish Agency in Palestine, was quoted in the press as threatening that "the restraining hand of constitutional Zionism cannot be exercised much longer. It is clenching angrily in common with the whole Jewish people." At the same time Azzam Bey, secretary general of the Arab League, not only took strong exception to President Truman's proposal but warned that any attempt on the part of Great Britain or the United States to reopen Palestine to further large scale Jewish settlement would be resisted by force. Both Arabs and Jews are reported to be heavily armed. With each side threatening to take up arms, only quick action of a determined nature by the British government will be able to head off another tragedy. Up to date, however, the Labor party apparently has been unable to make up its mind what action it wants to take. There is not much time left for hesitation.

Nehru Claims Economic Freedom for India

LARGE-SCALE economic development under state auspices was advocated for India by Jawaharlal Nehru at a meeting in Bombay. The socialist strong man of India has not, however, changed his mind about India's tie with Britain, now ruled by a socialist government. He repeated his previous statements that Great Britain's greatest service to India will be to leave and permit Indians to work out their constitutional problem among themselves. The former president of the All-India Congress party declared that state ownership of key industries and state control of other essential enterprises is made necessary by India's dangerously backward condition. He also advocated reorganization of the system of land ownership and the introduction of large cooperative farms. At the same time, Nehru favors the continuation of Gandhi's emphasis on cottage industries, maintaining that there is room for private, cooperative and public ownership in one economy. In this view he has won the support of the Congress, which for years has had an important commission working on economic development. Nehru outlined the views of the Congress to newspaper men in Bombay while the press of the world was headlining accounts of communal riots in the same city. For some reason the Indian censorship permitted complete coverage of these disturbances, although it habitually imposed silence on events of far greater importance. It permitted correspondents to quote Nehru to the effect that the police could stop the riots if they were allowed to do so. But no correspondent reported the Indian leader's view that communal disorder is inevitable so long as 90 per cent of his countryment are illiterate and nearly all of his people are living on the minimum subsistence level. He maintains that the only hope that India can conquer either ignorance or poverty lies in her attainment of self-government. And he is right.

Europe Moves Toward Hunger Deadline

COLD WEATHER has settled down on northern Europe, and is moving inexorably southward toward the areas where millions of people are huddled in the ruins of bombed cities. Meanwhile an ideological row is under way in the American forces of occupation. As usual, General Patton is in the center. In his effort to secure efficient administration, re retained in positions of responsibility some people whose nazi affiliations, real or fictitious, voluntary or forced, had brought them under General Eisenhower's ban on all with such ties. He is reported to have said that he had killed as many Germans as anybody, but had done it in battle and that he did not now desire to take responsibility for the death of civilians that will certainly occur if the occupied territory's dwindling resources are not administered with the utmost care. In this argument, General Patton has apparently lost. An anonymous American officer is quoted by a correspondent as saying that the American people will have a great deal on their consciences when this winter is over. Meanwhile UNRRA has shipped 5,000 milk cows to Europe, as the news report on page xxx points out. The Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York, is appealing for Christmas packages of clothing and shoes to be sent to the United Church Service Center at New Windsor, Maryland. If they are mailed by October 15, they may be received in Europe by Christmas. Dr. W. A. Visser 't

Hooft of the World Council of Churches has repudiated a statement attributed to him by Religious News Service and quoted by The Christian Century last week that UNRRA has "broken down." He declares in a cable that "only governmental relief truly adequate and urge all churches back governments in relief plans."

Free the War Objectors!

EQUALITY of treatment before the law demands that conscientious objectors shall enjoy the same opportunities to return to normal living that are available to all other drafted men. The fact that no provision has yet been made for their demobilization constitutes discrimination, for which there is no ground whatever in the Selective Service law. That law recognizes the rights of conscience. It defines the status of conscientious objectors to war and provides that they shall be assigned to "work of national importance." It contains not the slightest suggestion that men so assigned should be treated differently at the end of the war than any other draftees. Yet that is what is happening.

There were 8,551 conscientious objectors in Civilian Public Service camps or on detached service at the most recent count. The largest group—1,860 men—are serving as attendants in hospitals for the mentally ill. Nearly 1,500 are engaged in various forms of forestry protection and conservation. An additional 215 are enlisted in parachute units. They ride in planes patroling the western forests and jump to fight fires. A large number are engaged in soil conservation, in public health projects, in helping to meet the manpower shortage in the essential dairying industry. Nearly 400 are serving as "guinea pigs" in various scientific experiments which give doctors an opportunity to study human reactions to starvation, to malaria and other diseases, to great heat or cold. Twenty-four C.P.S. men have given their lives in carrying out their difficult and often dangerous work.

Some of these men have been in C.P.S. since 1941. Nearly all work without pay. The government does not even supply food or clothing for most of these men, and the number of hardship cases among their dependents is steadily rising. If an orderly method of release were provided, many men would continue for a while doing what they are doing because of the critical situations which they are helping to relieve. But they would begin to receive ordinary compensation for their services and to exercise freedom of choice as to employment. There was never any excuse for not paying these men for their work, and there is certainly none now that the war is over.

Nine men over 42 years of age are the only C.P.S. draftees who have been demobilized so far. Today, long after the armed services have released all older men who desire release, there are over 75 men between the ages of 39 and 42 in C.P.S. Many of them have families and other dependents, as do a large number of younger men. In other respects also, the same considerations which dictate the establishment of release priorities for men in the armed services obtain among these conscientious noncombatants. In addition to age and dependents, they deserve consideration also because of length of service, nature of work done, disabilities incurred in line of duty. The only equitable way of taking these factors into account is to use some kind of point system, such as that developed by the armed services.

Why has the Selective Service system not developed such a plan? The answer seems to be that this branch of the army is terrorized by the American Legion and the Veterans of Foreign Wars. Throughout the conflict the aging soldiers of the First World War have aimed a steady barrage of vituperation at Selective Service for what they describe as its "soft" treatment of conscientious objectors. They ignore the fact that, compared with the treatment given conscientious objectors by England and Canada, our policy has been unenlightened and sometimes brutal. During the war they evidently proceeded on the theory that by raining a torrent of abuse on religious and other objectors to war they would keep the number of dissenters smaller than it would otherwise have been—an interesting commentary on their view of the nature and purposes of the conflict. Selective Service implicitly bowed to their views in its policy of keeping conscientious objectors out of sight and refusing to allow objectors to engage in foreign relief or other "work of national importance" commensurate with their abilities.

But now the war is over and the slight justification which the emergency gave to Selective Service for yielding to ex-soldier intimidation is stripped away. We wish that we could believe that this fact will carry the weight that it should in Washington. But the likelihood is that the organizations of the older veterans, which are soon to hold conventions, will intensify the attacks, which are an important part of their stock in trade, and that Selective Service will listen to them. The only real hope for a change in policy lies with the great, unorganized majority who are not represented in veterans' pressure groups. That majority has consistently favored more humane treatment of conscientious objectors, as the Princeton polls of public opinion have shown. It must now express itself in terms which even Selective Service cannot mistake, demanding that the fair and intelligent treatment prescribed in the Selective Service Act shall be put into effect in an equitable policy of demobilization.

In addition to this, the end of the war confronts public opinion and particularly church opinion with the necessity of deciding what should be done with the 5,000 or more conscientious objectors imprisoned for violations of the Selective Service Act. The fact that this number is more than ten times as large as the total of men imprisoned in the First World War is in itself proof that our improved 1940 draft law has been badly mangled in the courts. The only way the situation can now be salvaged is through the issuance of full and immediate pardons by the President.

Attorney General Tom C. Clark has already been asked to recommend a general amnesty to all who are in prison because of religious, humanitarian or political convictions. To leave such persons in prison for six years after the war, as was done with some in the First World War, or to delay for fourteen years after the struggle the issuance of

a presidential amnesty, as was done then, would be to repeat a crime against everything democracy stands for. President Roosevelt celebrated his first Christmas in office by issuing such an amnesty on December 23, 1933. We hope the churches can find a way to urge President Truman similarly to act on or before his first Christmas in the presidential chair.

It is a commonplace that treatment of minorities is a fair index to the health of a democracy. It is not so commonly realized that concern for the freedom of those who dissent from the accepted view is also an accurate test of spiritual vitality. One is not compelled to agree with the conscientious objector in the C.P.S. camp to champion his right to be treated without discrimination in the application of a law which was framed to recognize freedom of conscience. It is not necessary to approve the reasons which have led non-cooperators to prison to criticize the policy which keeps thousands of such men behind the bars after the war is over. What is needed now is an aroused Christian and civic conscience which recognizes that religious freedom, however mistaken its application may be in some instances, is still the heart of all of our other freedoms. It has been conscience that has sent these men to prison and to C.P.S. camps. Now let the conscience of Christian citizens demand that those who are behind bars be freed, and those in the camps be given the same treatment as other draftees in obtaining their discharges.

Freedom for the East

WHILE American eyes have been riveted on MacArthur's moves in occupying Japan, developments of grave importance have taken place in other parts of the recent Pacific theater of war. Japan's surrender of islands and colonies which the Allied forces had never reconquered has precipitated a first-class crisis for the imperialist system. Are the colonial peoples going to be content, now that the Japanese rule is broken, to sit back quietly and wait for their former European overlords to return and restore their empires as they were before December 7, 1941? Or are they going to fight the restoration of colonial rule with all the means at their command? At the moment, it looks as though they are going to fight.

As a result the British, who are carrying the imperialist ball in the southwestern Pacific, find themselves in difficulties all over that area. They have managed to reoccupy Hongkong and Malaya without serious trouble, although there are plenty of signs that the calm which today prevails in those two colonies may not last long. But in their efforts to act the part of the helpful imperialist by reoccupying and policing the Dutch and French empires in the East until those "rightful owners" can get enough troops there to take over, the British have run into all kinds of trouble. Revolt is admitted to be an imminent possibility in the Dutch East Indies. Fighting is already under way in French Indo-China. And it is British Labor, which long has taunted its Tory opposition for its imperialism, that finds itself saddled with this mess!

What does the ferment in the southwest Pacific mean? It means that Asia's millions want freedom. They want it now. They do not trust the promises of their former imperial masters to "foster self-government" under vague schemes which will still leave the imperialist flags flying. There are something like 100,000,000 people in the area directly affected, and "affected" is a weak verb to describe the yearning for independence that is welling up within them. Is their disaffection a result of Japanese propaganda? Yes, to some extent. And what of it? The Japanese treated them abominably, but their slogan about "Asia for the Asiatics" sank in deep. Today it is bearing fruit.

Added to Japanese slogans, however, and the Japanese demonstration that the European empires in the East rest on shaky foundations, is the influence of all the nationalist agitation which has permeated the Orient ever since the First World War. The Asiatic peoples believe that the time has come for some great and vital change in the imperialist system—a change that will free them forever from the status of colonial subjects. As a result, it is becoming more and more likely that the imperialist system cannot be restored in that part of the world without bloodshed. And if the imperialist powers try to restore it by bloodshed, then the world will be treated to the spectacle of a war supposedly fought for freedom closing with Allied troops shooting down native peoples for the crime of wanting to be free.

At the moment the situation is worst in French Indo-China. There an independent republic was proclaimed as soon as the Japanese surrendered, and today the forces of that republic are fighting British troops who are trying to hold the situation down until the French can get back with enough troops to reoccupy the country and put down the republic. The republican forces are said to be mainly Annamites, with an admixture of native communists and some hill tribesmen. But that they have the whole of Indo-China on their side there can be no doubt. The French record of administration before the Japanese took over was so bad that it is inconceivable the Annamites and the other peoples of Indo-China would ever want French rule restored. The Chinese troops which now occupy the northern part of the country are clearly in sympathy with the native republicans. On September 19 they permitted the radio station at Hanoi to broadcast to the world an Indo-Chinese declaration of independence which said in part:

> All men are born equal; nature has given them sacred rights—the right to be free, the right to look for happiness. [Where have Americans heard something like that before?] . . . Yet for more than eighty years . . . France refused us all liberty, thrust upon us inhuman laws, and planned to set up three different administrative regimes in the north, center and south to prevent our national unity. France built more prisons than schools, executed without mercy men whose only crime was that they loved their motherland, suppressed in blood all efforts at independence, strangled public opinion, muffled news, and used opium and alcohol to exhaust our race.

The French charge that the leader of the independence movement, who is held to have been the author of that declaration, is a Communist, educated in Moscow. Suppose he is. (The charge is as yet unproved.) The thing that counts is whether this Indo-China declaration of in-

dependence is telling the truth—*and it is!* Meanwhile, British troops—which is to say, Indian troops under British command—are fighting to hold down the Annamite nationalists in Saigon. And the ultimate in irony has been achieved by the demand from the British commander that the Japanese who have surrendered, but are still armed, shall bear a part in suppressing the independence uprising until the French army, reported now to be en route from France and Madagascar, can get there. Which, it must be added, the Japanese have obligingly done.

To be sure, the French have tentatively promised that some sort of autonomy will be granted Indo-China after French rule has been completely restored. But the people of Indo-China do not trust such promises. What they want is independence now, or barring that a promise of independence at some clearly stated future date, such as has been given the Philippines. But they see, as the rest of the world must see, that what really concerns General de Gaulle at present is that Indo-China shall be brought back under the French flag in order that France's claims to being a major power—one of the Big Five!—may be given some substance. With the prestige of empire at stake, the people of Indo-China discount all vague French talk about ultimate self-government. They have a right to.

Meanwhile, trouble is brewing in Indonesia. In those crowded islands, also, unrest has been growing for years. There were minor revolts, some of them crushed with great ruthlessness, during the Long Armistice. The Dutch know that there is trouble in prospect; in 1942 Queen Wilhelmina broadcast a promise that after the war the empire would be made over into a "Netherlands Commonwealth of Nations," with autonomy for the East Indies. But the people of Java and Sumatra and the other islands have never taken much stock in that promise. They want independence—if not immediately, then at some future specified date.

British armies are now taking over the Dutch East Indies, to hold them until Dutch armies arrive. When they landed they were accompanied by Dutch civil administrators. The Dutch officials immediately refused even to meet the spokesmen of the Indonesian independence movement. They insisted that Dutch rule be fully restored before there could be any discussion of the future status of the islands. Trouble seemed on the point of starting then and there; so much so that dock workers in Australia (reputedly Communists) refused to load arms and munitions which they believed the British occupying forces would soon be using to shoot down Indonesian patriots. At last reports, the tension has eased a little because the British commander has forced the Dutch colonial administrators to start conversations with the native leaders. But this is likely to prove no more than a brief respite unless the Dutch show themselves much more sympathetic to native aspirations than they have so far.

There is an independence movement under way also in Malaya. It would reach serious proportions in a few hours if the internal difficulties between Malays and Chinese—who make up almost half the population—should be composed. And although very little news is seeping out of Burma these days, it is evident that the situation there is anything but settled.

What, therefore, can be said about the outlook? If the European imperialist powers persist in their intention to restore the colonial system in southeastern Asia and the adjacent islands as it was before the war, the outlook is for trouble—persistent, growing, world-tormenting trouble. Neither of the two surviving Asiatic powers, Russia and China, will lift a hand to head off that trouble. They may find ways of abetting it. The only thing that can head it off, short of immediate grants of independence, is to place these regions under an honest trusteeship administration set up by the United Nations Organization, with the avowed purpose of hastening the day of full liberty, and with what Wendell Willkie called "firm time-tables" to govern progress toward that goal.

If the European colonial powers are not ready to grant that, then they must be prepared for the ugly business of holding these hundred million people in subjection through bloodshed. And since it is impossible to suppose that the United States would take a hand in that task of suppression, while neither France nor Holland will be able to provide the forces necessary for it, that leaves Britain's Labor government facing the prospect of using its power to restore imperialism where otherwise it could no longer be maintained. Is that what British Labor wants its record to be?

The Other Cheek

EDITOR THE CHRISTIAN CENTURY:

SIR: One of my young friends—they are of various ages and sizes; this one is eight—came to me the other day with an inquiry which arose out of a Scripture lesson. "What is it to turn the other cheek?" she asked. I took down the New Testament, and together we tried to discover a little of the meaning. I did not think we had got far.

Later in the day I found I was wrong. She came back with the report that she had done it: "I have just turned the other cheek."

I said with a note of excitement, "But how?"

"It was this way," she answered. "I was walking along the road when a little girl with an unfriendly look and a doll in her arms stopped me and said in an angry voice, 'Yah! You haven't got in your home a doll as lovely as mine.'" I gathered she had closed as she began with a "Yah!" or other word of derision.

"What did you say?" I asked. "Where did the other cheek come in?"

"I said," she replied jubilantly, "'Yes, it *is* a very lovely doll.'"

It was, you will agree, a good beginning, and I am not sure she had not struck the right road. (I ought to explain that she is much more of the choleric brand than of the phlegmatic, and this must be taken into account.)

She used the method of the splendid irrelevance. She did not carry on the conversation at all; she refused to be led into a stinging retort on the theme of the comparative value and grace of dolls. Out of an atmosphere thick with

the vapor of anger and perhaps of social jealousy, she lifted the conversation into a clear and kindly atmosphere, in which dolls could be seen and loved without prejudice.

It was the way of irrelevance, and that is, I think, the way of the Kingdom of God. That little friend of mine, without knowing it, had learned the secret of sidetracking a conversation. Or perhaps of lifting it into another air, "an ampler ether, a diviner air." That may be called from one side a diversion, from another an irrelevance. But it clearly is written in the Book of Divine Wisdom, and it calls to the sons of men who have lost the secret of living together.

Somehow we must be lifted into a new order of things. What is common sense in the "world" of which the New Testament speaks, is simply irrelevant in the Kingdom of God. What is common sense in that Kingdom is sheer nonsense in the "world." The Christian may try to continue a conversation with a man who accepts the assumptions of "world," and if he does he will sink to that level. Or he may be boldly irrelevant, and bring the talk into the range of the divine Kingdom, which has its own rules of logic and its own major premise.

It may not be so hard as it looks. Every man has some hints and perhaps memories of that other land which he cannot altogether forget. When he reads the story of St. Francis of Assisi, he does not say, "What a fool the man was!" but a little wistfully, "That was a man."

I have no further information about the girl with the doll. Perhaps she became a little less addicted to the taunt as a weapon of conversation. But I believe my young friend, if she will persevere in it, is on the track of a discovery of great price.

Ever yours in the praise of Divine Irrelevance,

QUINTUS QUIZ.

VERSE

The Tyrant Brings No Chains

THE TYRANT brings no chains,
No rope of serfdom twists.
Our ankles have their own,
The links are round our wrists.

We forge our own defeat—
The tyrant not at all.
He merely grasps our chains
And clamps them to the wall.

EDITH LOVEJOY PIERCE.

Till We Living Waken

TREAD softly as you walk the earth:
For hurry makes your feet too slow;
And he who runs shall never reach
The world through which we go.

To reach the rainbow's end, rebuke
Your hasty heart, your feet that run;
Stand rooted like a tree and stare
At the rain-captured sun.

Stretch out no hand if you would hold
The flying love, the opening flower;
There is no way that you can take
So impotent as power.

Earth is so near we find it far:
Earth is so plain we cannot see:
(Some must be wakened to *this* world
By Death's wild reveille.)

Awake to all things and you keep
Forever all the things you lose:
Forget the lust of Heaven, and feel
Heaven's dust beneath your shoes.

E. MERRILL ROOT.

Pace

SO FAST, so fast, time's current flows,
Yet cannot rush the budding rose.

While life goes by at breakneck speed,
All in its time will burst the seed.

Though planes increase their miles per hour,
Only the sun can speed the flower.

And though man set ahead his clocks,
He cannot speed the equinox.

Let him accept the truth with grace:
God alone can set the pace!

MAE WINKLER GOODMAN.

Heritage

PLACE not your faith in blood. We are controlled
By currents deeper than the flesh. Behold
The fierce, blood-trailing wolf-pack's progeny:
Man's friend and chum, the dog against your knee!

STANTON A. COBLENTZ.

City of God

THIS thing will be forever, bent to will
And plan of men—to eye, and hand, and knee;
White city lifted high upon a hill
Beneath a golden crucifixion tree.
Cherish the stone of floor and windowed wall,
The aisle and altar, tall cathedral spire.
The ages come and go, and nations fall;
This city stands against all flame and fire.
This city stands forever in the mind
Of men, a thing of spirit come to birth,
Wherever men discover God, and find
A stone he touched while here upon the earth.

RAYMOND KRESENSKY.

As Kagawa Sees Japan's Future

By Thomas Mackin

ON Sunday morning, September 16, we found Toyohiko Kagawa in his small church in the suburbs of Tokyo, preaching as he had done throughout the four years of the war. The leader of Christianity in Japan has wasted physically, but he still teaches his brotherhood of love, and expounds his economic theories of cooperatives with all the fire and enthusiasm he expressed on prewar trips to the United States.

Dr. Kagawa was jailed twice during the war by the authorities for his pacifistic preachings. On both occasions he was released on his promise to confine his speaking to his church. The military police hesitated to keep Kagawa in confinement because they knew he would then have the time and opportunity to write the things he was unable to find time for on the outside.

What War Did to Japanese Churches

Christianity suffered a severe physical setback in Japan during the war. Two hundred and fifty Christian churches were bombed or burned out in Tokyo; only 39 remain intact. Figures on the present Christian population are not available. There were a half-million Christians in Japan before the war: three-fifths Protestant, two-fifths Catholic. When Kagawa was asked if the emperor had Christian tendencies, he replied, "The emperor is not a Christian, but through his mother who was influenced by Christian missionaries, he is a generous man." (Kagawa's secretary earlier had informed us that the emperor had joined the Y.M.C.A. in London during a visit to the British Isles while he was crown prince.)

As for the future political regime in Japan, Kagawa said that a government like that of England and Norway must be instituted, with the emperor in the center and a labor party in power. "The emperor is favorable to a governmental structure which would leave him as only a figurehead," Kagawa said. Asked about his own position in Japanese politics, he explained that he had been offered a position of importance, but that he had declined the offer, believing he could accomplish more if "my hands are free." Kagawa has taken the lead in forming a Proletariat party, composed of four groups which hitherto have been unable to get along with each other. These are the extreme lefts (communists), the labor group (socialists), the agrarian group (tenant farmers), and the extreme rights (small farmers). Having never taken an active political role, or quarreled with any of these factions, he hopes to bring the groups together. The Proletariat party has high hopes of being victorious in the January elections.

Communism No Threat

Kagawa said that communism in Japan has made little or no progress. He thinks that communism in Russia is "going astray." He believes that Russia would be better off if she were to go back to the principles of Marx and Lenin. Dr. Kagawa believes that the philosophy of Marx is more satisfactory than Stalinism, "which is a mixture of czarism."

Remarking that it was a "great blessing" that Japan had been defeated, Kagawa believes that the United States has set Japan free from its "military bondage." He went on to say that General MacArthur has won the confidence of the Japanese people with his handling of the occupation. "He knows and understands us," said Kagawa. When it was pointed out that many people in America were not in favor of "kid glove" treatment of the Japanese, Kagawa reacted strongly: "Those who say that do not know the Orient. Supreme Commander MacArthur's three points—generosity, liberty and justice—are wise. It would be tragic if he were to change."

Four centuries of political trouble and unrest were responsible for the recent war, according to Kagawa. (He has written that "war comes from five causes, but the main cause is economic.") But he blames Japan for imitating the European militarists. Asked about punishing war criminals, Kagawa said that if it was necessary to punish them, then he would be in favor of an international court to try war criminals in all countries. He was asked if the United States should be included. "All countries," Kagawa reiterated.

The Future Japanese Economy

Kagawa told us that cooperatives were taken over by the government during the war. Prior to their seizure there were seven million Japanese in cooperatives, including over five million farm families. He also informed us that labor unions were abolished during the war. Before the opening of hostilities, of the seven million industrial workers, 360,000 were members of labor unions. Kagawa himself was president of the printers' union. He said that there were no strikes in Japan during the war. Asked if he thought any industries would be socialized in postwar Japan, Kagawa replied that they are not going to depend on the government any more, but "we will try to do things ourselves."

Cotton, silk, kitchen utensils, bicycles, toys and fisheries will be the basis of Japanese industry in the future, according to Kagawa. The government spent 40 billion yen a year on armaments, and Kagawa believes that Japan will "start down the road to prosperity" now that armaments are no longer on the industrial agenda. "Being unarmed, Japan can carry on a prosperous trade with all other countries, especially China," Kagawa remarked. "China feared us when we were armed; now she no longer has need to do so."

The Japanese are hungry. But Kagawa claims that they have cultivated only one-sixth of the arable land. Japan is utilizing 6,200,000 hectares of land now, along 650 small rivers which flow through the country. Most of the land is being used for the cultivation of rice, barley

and wheat. There is another 24 million hectares of land on the mountain slopes which can be used. Kagawa says the Japanese will depend on tree crops, walnuts, acorns and mulberries in the future.

Japan's immediate need is heavy oil to run the fishing boat fleet. Kagawa hopes it can be obtained from Manchuria. When he was asked how he proposed to go about getting the oil, Kagawa thoughtfully replied, "On credit." He maintains that Japan will be able to pay for the oil with cotton goods and other products.

Kagawa is for woman suffrage in postwar Japan. He says the women of Japan have sufficient intelligence and education, but they must be trained in local government, later in national. But most of the women who have left their homes to work in industry during the war must return because there are not enough jobs for everyone. Though the government published the fact that there are 12 million unemployed in Japan, Kagawa believes the figure is nearer 20 million.

At the close of the interview Kagawa was asked what the foundation of Japanese foreign policy would be in the future. That seemed to be the question he was waiting for. "Christian cooperatives must be the foundation," he replied, "not only of Japan, but of the entire world."

As Niemoeller Sees Germany's Future

By Ben L. Rose

SO MUCH confusion as to Pastor Niemoeller's views has been caused by conflicting and inadequately reported interviews that The Christian Century is glad to be able to place before its readers a full and authoritative statement which comes directly from Niemoeller. On September 3, in Frankfort, Chaplain Ben L. Rose of the United States army was able to present to Pastor Niemoeller a list of twenty-four questions, to which the German church leader replied. A verbatim report of these questions and answers is present herewith.—THE EDITORS.

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1. Exactly what was the accusation that the nazis had against you?

ANSWER. The nazis, and Hitler himself especially, were enraged because I dared to claim a public influence of the church and Christianity upon the German people. I know that Hitler's wrath against my person dated from January 25, 1934, when I had the last word in a conference, held at Hitler's chancellery, between Hitler and about thirty church leaders. I told him then, after a fierce debate, "We shall not cease to take care for the whole of our people, and no one, not even you, yourself, is able to take that responsibility from us!"

2. Exactly what did you say that made them imprison you?

A. There were many things; the document of indictment contained about fifty pages with citations of sermons, addresses and letters. Besides Hitler, several of his colleagues, such as Rosenberg, Goebbels, Kerrl and Ley, felt themselves attacked. I think the real and final reason was the memorandum at the end of 1936, signed by the Council of Brethren of the Confessional Church, which dealt with a number of grievances, including concentration camps, education of the youth, persecution of the Jews, etc. From then on Hitler knew that the Confessional Church would not cease from its complaints nor give in.

3. Then the Confessional Church did speak out against concentrations camps, persecution of the Jews, etc.?

A. Yes, it spoke against them to Hitler himself in no uncertain terms.

4. On exactly what points did you openly oppose the nazis?

A. The best way to have a full answer to this would be to read the bill of indictment. I spoke of the forgeries in the church elections, of the lies of the Goebbels propaganda, of the plan for the destruction of the churches and of the Christian way of life, of the persecution of the Jews, of the education of party members and leaders to enmity against the Bible and the Christian faith, and I showed by my sermons how these things must lead to the ruin of our whole nation and people. There is a volume of my sermons, published in the United States, entitled *Gestapo Defied,* which will give a rather good impression of my preaching in 1936-37.

5. Why did Hitler not order you killed?

A. He didn't dare! He was afraid of the people, for he knew it would arouse too much public resentment. That was at first. As the war went on, I think Hitler just forgot about me. I was the personal prisoner of Hitler, and because of this, no one could do any harm to me without special orders from the fuehrer.

6. Did you ever regret your stand?

A. No, not for one moment through all the eight years.

I

7. What passages of Scripture, or what part of your Christian faith, meant the most to you while you were in prison?

A. The Epistle to the Philippians, the prophet Jeremiah, and the hymns of Paul Gerhardt, besides many prayers of the Roman Breviarium.

8. Wherein do you feel that your faith was changed by your eight years of prison?

A. My faith has not changed at all. But what became very clear to me was the fact that faith and love spring from the same well, and that a weakness of faith corresponds to a weakness of love. Another perception was the matchless power of faith which proves itself in the most disheartening situations: "If God be for us, who can be against us?"

9. When was your faith put to the severest test?

A. When a young SS man, who was sentenced to death for homosexuality, came to me asking to confess, and to be given the Lord's Supper in secrecy. It was then that I felt the dismal abyss into which humanity had fallen. It was the lowest tide of my soul; I almost had the feeling that all was lost. I gave the young man the Lord's Supper, which was my first professional duty after nearly seven years of imprisonment.

10. Is it true that some of the high ranking nazis were Christians?

A. It is not true. I know of no high ranking nazi who was a Christian.

II

11. While you were in the concentration camp, did you offer your services to the German navy?

A. Yes, I offered my services to the German navy.

12. Will you give your reasons for this offer?

A. It was certainly not for the reason that I wanted to fight Hitler's war for him, and most assuredly not with any idea of trying to redeem myself with the nazis. I was thinking only of my people and my country. At that time I saw three possibilities ahead for Germany: (1) total defeat, which would be bitter for Germany; (2) total victory for the nazis, which would be even bitterer for Germany; and (3) to fight on in the hope that the nazis might be thrown out of government and a negotiated peace reached. It was on the latter that I pinned my hopes. If the latter occurred, and I had good hopes that it might, I did not want to be in prison, but wished to be free in order that I might do my part for the future of my country. I was also moved to this offer by the fact that my three sons were being drafted into the army, and I felt that the place of a father is by the side of his sons.

13. Did you say to American reporters when you were freed, "Do not dare say that Niemoeller is liberated"?

A. No, I had no reason to say that, and never did.

14. Are the German people responsible for the war and nazism?

A. They are responsible in one way inasmuch as they allowed Hitler to come to power. In general, they did not wish the war, and for this reason the war was begun without any enthusiasm. But the nation was too worn out to oppose with strength. It may be added that the Confessional Church held services praying for peace from the beginning of hostilities and that ministers were put into jail for doing this. It may be said too that in December 1944 I was asked by a high official of the Gestapo, "Why did the church during this war never pray for victory?"

III

15. Can it then be said that the church in Germany did not pray for victory?

A. Naturally there were individual pastors who must have done so, but generally it may be said that the Confessional Church did not pray for victory.

16. Should the German people be punished in any way for the war?

A. The German people have been punished already by God. Germany's young people, and the old ones as well, have died at the front and at home; its cities and towns have been destroyed with all their contents; the people are starving, how much so the next winter will show; and the hopes and ideals of the whole nation have been shattered.

17. What then of Goering and the other war criminals?

A. By all means Goering and the other war criminals must be punished. If you do not do it, the German people will.

18. Should the world just say to Germany, "We forgive you," and then start again? Are not punitive and corrective measures necessary?

A. "The world" will not be able to say, "We forgive you," but the Christians in the world should say so, and they should just start anew with us. Punitive measures against the nation will not help. The Christian people of Germany and many who begin once more to believe in God know that no man can punish them more than God has done. The others would only be made to say, "Hitler was not the worst, after all." So they would turn to radicalism and underground propaganda of all kinds. But corrective measures are necessary and wholesome, beginning with a new way of youth education and a slow re-education to public responsibility. I think the way in this direction will be open.

19. What is the remedy for Germany's militarism? Can she be cured of it? How?

A. I think that Germany is cured of it for many years to come. The rest must be done by Christian education in family and school, and by Christian preaching from the pulpit and over the radio, etc.

IV

20. Is the church sufficiently strong in leadership and influence to become a real factor in the reconstruction of Germany?

A. That question is not to be answered yet. I hope that the influence of the church will increase rapidly, and it will, if she is determined to go the right way, that is, if the leadership of the church follows the way of the Confessional Church in telling the people the truth concerning its guilt as well as its hope. A beginning has been made in the church conference at Treysa last week, where all churches of Germany have pledged themselves to follow the rules of the declaration of Barmen (the basis of the Confessional Church drawn up in 1934).

21. In what way can the American churches help you?

A. There will be no help in inner church affairs, as the church in Germany must find and go its way alone. But the churches in America could help by supporting those works of the German churches which are meant to help the people and the congregations with food for next winter, if it is not yet too late to do so. Most needed is food and medicine.

22. Do you think the influence of the church in postwar Germany will differ at all from the influence of the church in prewar Germany?

A. Yes, the church has learned by now that she holds a responsibility for public life, a responsibility which she has not seen before. It was due to this blindness (beside other reasons) that the church did not speak as loudly

and as clearly as she should have done. For the church saw very well to what end Hitler was leading the German nation, but she remained silent because she thought that it was not her job or her duty to meddle with politics, which certainly was an error and a disastrous one. I believe this will never happen again.

23. What are your personal plans for the future?

A. As a clergyman, my first thought after coming home has been to see that I should get a new church job. At Treysa I was elected second chairman of the Evangelical Church of Germany, which comprises all Protestant churches, with very few exceptions. But I have not yet found a real and lasting office in a congregation, so I do not know.

24. Are you and Dr. Karl Barth in complete agreement?

A. Two theologians are seldom, if ever, in "complete agreement." But basically and generally, I am in agreement with Dr. Barth. He is a very good personal friend of mine.

The Italian Colonies—A Test

By Emory Ross

THERE ARE powerful Allied voices advocating that Italy's three prewar African colonies—Libya, Eritrea and Italian Somaliland—be restored to Italy or parceled out for a victor's rule. . . .

The heat on the sand at high noon was always hard to bear around the little village of Ualual. But by sundown on December 5, 1934, a heat had begun to burn which the lowering sun could not relieve. Italy had attacked Ethiopia in that obscure Ethiopian border post. A decade later Europe was gutted, Asia was seared, millions had died. The things which led to Ualual led on with huge accretions to the greatest destruction of life and treasure of any decade in history. One of those things was a mad urge to dominate other land and people and wealth. In Italy that urge ran riot in an attempt at colonial empire expansion in Africa. In Japan it overran the Asiatic mainland and a thousand isles and atolls. In Germany it poured over nearly all of Europe, madly confident that thereafter the whole world—Italy and Japan included—would be in its power.

By terrible force the Allies have fought this madness, killed and pushed back all the pouring hordes to their narrow homelands. They speak of a long era of re-education for re-entry into a free and secure society now to be built. They are agreed that of the three countries with this mad urge, Germany and Japan are to have no outer land and people to rule. But there have been and are strong advocates offstage of putting Italy's colonies back under Italy's administration. What arguments do they give?

Arguments for Italian Colonies

1. The Italian people are unwarlike and essentially gentle and docile. Therefore they deserve help now and again from stronger friends.

2. Italy fought on our side in the last war and only irresolutely against us in this, and the people seemed rather more eager to become last-minute co-belligerents with us against Germany than they had been in 1940 to join Germany.

3. Taking territory away from any but the fiercest enemy is a bad precedent which may react against the takers later.

4. Italy's European claims—Trieste and others—might be more easily whittled down if it could have its colonies back.

5. Italy as an assisting or even as a neutral factor in the Mediterranean and Red sea could be of service against possible future enemies there.

6. In similar fashion Italy would be not unhelpful to a western European bloc which some nations wish to build.

7. Any government of the three colonies other than Italian would mean Russia's participation, which some think is a prime danger for the future.

8. International government of colonies has had little trial and is feared because (a) it is new; (b) it might prove cumbersome and ineffective as compared to single national rule; (c) it would be so expensive as to be a heavy drain on the new United Nations Organization, whereas Italy could manage it more cheaply; (d) it would let Russia in.

9. The Vatican wants a soft peace for Italy and the return of its colonies.

Record of the Past

Some of these arguments appear sincere. Others do not. The financial one seems especially weak and cynical: bankrupt Italy could find the money when the United Nations could not. How much? And where? Its cynicism lies in its choice of alternatives based on two sound assumptions which we must not once lose sight of in forming a judgment and exercising our influence in this matter. The first assumption: Italy has been a small spender for normal services to its African peoples. That is fact. It did little through the years in education, health, agriculture and other public service. The fault might have been laid to Italy's poverty were it not for the fact that under fascism Italy spent millions of lira in its colonies for war preparation and war itself. The conclusion must be that it was Italian will, not want, which made it run a cheap colonial policy at the expense of its African people. There was much for war but little for wards. And therefore it is now argued that Italy should have her colonies back because she will use less money, so little that even in virtual bankruptcy she can find it!

The alternative which this group rejects is based on the second assumption: that United Nations' responsibility for these colonies would be a real one; that the trusteeship principle in the Charter involves money for service, not just words for soothing; that public opinion would demand such service for dependent people. It is therefore felt that Italy ought to be given the job because it wouldn't do it, and so wouldn't need the money but would relieve the UNO of responsibility and trouble. Such an argument would be specious enough even if it were honestly made. There are many indications however that this argument for some is merely cover for the real reason: fear of the new—including the new Russia.

Fear of the New

Fear of the new, the untried, the unknown is a basic human element. It is most clearly seen among primitive people, but it is present in all. The greatest danger in the world today lies not in the new powers we have produced. It lies in the age-long fear of the new in man, that new which alone can rightly balance and govern the new in things. We fearlessly regroup things into almost unmeasurable force, then shake and cower at the regrouping of man. Fear of the new in man is today the greatest weakness in human history, for we enter the period when the new in things can destroy the earth unless balanced and governed by the new in man. We are dangerously off balance.

We have one of the greatest tests of our fear of the new in man in the regrouping of man proposed in the United Nations' Charter. An initial and critical part of that great human test lies in determining and accepting responsibility for the future of these three Italian colonies.

Some people say, "Tosh! A few African miles and a few African natives—that's no 4-alarm fire in a world like ours!" They forget that a few rifles cracked at the obscure African desert post of Ualual and their sound rolled in inexorable crescendo, never ceasing, ever growing, blasting millions, until that day eleven years later when on the other side of the world the brightness of the sun was outdone and the destruction of man was surpassed. Ualual had borne its terrible fruit.

Fear of Russia

Fear of the new in the regrouping of man is today powerfully strengthened in the minds of many by the fear of the new in Russia. Any new regrouping with regard to colonies means letting Russia in. Any sincere carrying out of any of the principal United Nations' Charter provisions means letting Russia in. Russia *is* in, yet people in presumed authority continue to talk of "letting." Their authority is feeble against the authority of fact: *Russia is in.* Their attitude contributes nothing to a solution except a growing public awareness of their unwisdom. It contributes much (a) to drawing the very worst responses out of Russia; (b) to creating the maximum resistances in international conference; and (c) to bringing bitter fear to millions of weary but hoping men in every land that suspicion, cynicism, double-talk and double-dealing are to smear the parchment of the world's Charter.

The first Council of Foreign Ministers in London provides illustrations. Our own state department has been intensively studying dependent area problems for more than three years. The study began in small quarters and in deep secrecy. Good people were secured for it. It was finally brought into the open in last December's reorganization and the new Division of Dependent Area Affairs was moved boldly into the main building of the department. One can guess that a page count of the department's studies of this subject would run into hundreds of thousands of sheets. Every significant known fact is there, including no doubt those redundantly labeled top secret. Yet on September 2 James B. Reston broke a story in the *New York Times* somewhat like his famous Dumbarton Oaks one. He named names and stated attitudes. And the fact stood revealed that our policy makers in the department were so sharply split that we had no agreed policy to support in London even on the initial and supposedly restricted matter of Italy's prewar colonies! A powerful group, including Assistant Secretary James C. Dunn, was reported to favor returning the colonies to Italy, apparently on somewhat the same reasoning earlier advanced for Darlanist policies around the western Mediterranean basin.

Faces to the Past

To critics of that policy it had been replied then that it was a wartime necessity, to save American lives. The war is over, the state department has been three times reorganized and a number of names are no longer on its register. But officers remain who have gone along with the department in successive steps—Four Freedoms, Atlantic Charter, Dumbarton Oaks, San Francisco and others; who by inference at least have joined in departmental extolling of the high ideals now believed to be attainable in the world; yet who would have us revert in the first major test on trusteeship to some policies which have been literally bloody failures in the past.

On September 5 the *New York Times* reported Secretary Byrnes' press conference of the day before. The secretary admitted "that there has been disagreement within the state department as to the proper disposition to be made of prewar Italian colonies, but that the decision had been made by the President and himself as to what should be done. Mr. Byrnes would not disclose this decision." A few hours later Mr. Byrnes, his designated deputy, Mr. Dunn, and others of our delegation boarded the Queen Elizabeth for Britain. There is reason to believe that at least some of the officers in the department theoretically concerned in these matters did not know what the decision was.

The first credible reports from London came on September 11. They declared that America supported the colonies' return to Italy under some kind of supervision of the United Nations, of which Italy is not yet a member. On September 12 it was reported that Russia was in the market for colonies in the Red sea and in the Mediterranean. This report was repeated the next three days and amplified, and other thorny questions which the American delegation had hopefully tried to bar from this first meeting were literally forced on the boards. The wheels spun and sparks flew but no forward movement

was detected. On the 16th the American delegation was reported to have plumped for international control of the three colonies—"a stunning surprise," said the *Times*. Russia seemed unmoved. It stood firm for some colonies of its own. So the Big Five foreign ministers decided this initial and supposedly restricted item of Italy's colonies was too big and hot for them to handle. They passed the whole matter over to their deputies for later handling. The many other questions which got snarled up in the discussion were mostly passed on to the deputies too. The American delegation is returning home with no Italian peace treaty, the one thing it wanted, and Mr. Dunn remains in presumable direction of negotiations.

Lessons from Failure at London

There are at least two clear lessons to be learned from this discouraging experience. First: America requires some drastic postwar revisions in methods if it means to make really effective preparations for international conferences of this type. As I see it, there are three things it should do. At the proper stage in the careful paper preparation of our proposals there must be selective public discussion of the whole subject. Not all subjects can be discussed usefully in public during the process of formulation, but nearly all can have the benefit of views of selected non-official persons. The department's hand need not necessarily be "tipped." A basic discussion of all pros and cons is what would help, in order to bring out any factors that may have been overlooked by the staff and to help gauge public support for one or another proposal. Without some bettered procedure of this sort American representatives cannot go to an international meeting with the assured maximum influence of our country. The representatives of other lands know too well that unconvinced American electors can veto America's participation in any international project no matter how solemnly signed. That is an American weakness in foreign relations. It should be overcome to the greatest possible extent.

Discussion Is Needed

Again, at some equally appropriate stage in the paper preparation informal but serious discussion of the question should be had with members of selected foreign governments, certainly not always with just the same governments, but with wisely chosen representatives in each instance. By discussion I do not mean "exchange of views" in its past sometimes limited sense, but *discussion* in its best, straightforward sense. We are presumably trying to cut a new way for international advance. We are not trying for that balance of power which has always proved to be disastrous imbalance. We are not trying for national aggrandizement, for no nation has ever got it against the rest of the world. We are not horsetrading or playing poker or bluffing. We are dead serious in seeking China's good because it is also our good. If we can't help Germany achieve real good for itself we will fail in the end to get good for us. So we need to know what others feel is good for them and for us, and they need to know the same from us. We can only get that in personal give and take, with confidence established and honesty the rule.

Drawing on all this, our government needs to agree on proposals before our delegates enter an international conference. The agreement should not be solely that of one or two men made in haste just before the gang plank goes up. No man or men are that wise and good. A decision made like that for America is a shining target for any dissident foreign statesman, who knows how weak it may prove to be.

Moral Courage Needed

Second: timid, temporizing and threadbare proposals today stand little chance of willing acceptance. Rather they engender anger and frustration and call forth counter-proposals on the same level. We have seen that at London. The reaction is: If America can play that game, we can too. Let's try the game on the higher level. The reaction may surprise the world. High principled proposals justly formed in candid discussion and honestly put forward by America have a high chance of acceptance now. Every proposal of lesser character which we put forward decreases confidence and increases suspicion and fear.

For the Italian colonies in Africa let us try international responsibility under the World Charter. It has never been done. But what has been done with those colonies in the past has brought little good to the Africans and much pain to the world. We know those results; we don't want them again. Nevertheless, the grudging and selfish proposals which are now being made will almost surely bring them back. Anything less than true international responsibility seems more likely to bring them again than will true bearing of the load together. That holds for all our international loads.

It was perhaps not coincidence that on the day some of the most disheartening news was published from London an elder statesman of our country was retiring from the direction of our war affairs. He had witnessed and participated in three great wars. Said he: "The second factor necessary to preserve our leadership is an attitude of trust and frankness on our part toward all nations working for collective security. . . . Cynicism and suspicion on our part can only breed a like response among those we suspect. By this I do not mean that our relations with other governments should ever lack a practical sense of realism. But in the long run, I am convinced that a full and frank attitude of trust by our government will strongly tend to lead to a like attitude on the part of all members of the brotherhood of nations."

Henry L. Stimson echoed there the best voices within his own full and beneficent years, the voices of the greatest philosophers of all ages, the realist teaching of the Christ. We have an opportunity such as has not come before to venture this in a stricken but hoping world.

The Way of the Weak

OFTEN they seek to lie in silken ease
(Lounge in the shade—let others pant and strain!).
Yet sure as time and hard as stone the fees
Paid by a half-life cursed beyond all pain.

STANTON A. COBLENTZ.

Weaknesses of 'Weekday'

By Charles M. Crowe

THE RECENT court trials in various states seeking to restrain the teaching of religion to public school children on released time at least are serving to rouse widespread discussion as to the value and usefulness of the program of weekday religious education in the local community. Analysis of a typical system reveals that the chief limitations of the weekday program lie not in any danger of an infringement of the principle of separation of church and state, but rather in weaknesses connected with the operation of the program itself.

Foremost among these is the scarcity of available qualified teachers for the Protestant classes. Here in St. Louis the church federation group has persistently maintained standards for teachers equivalent to public school requirements. These include a college education, teaching experience and satisfactory results in a comprehensive examination covering fundamentals of Christian knowledge and outlook. In spite of the fact that we have a city of over a million people to draw from, and in spite of the fact that the teachers receive from one dollar to one dollar and a half per teaching hour, plus carfare, it has been extremely difficult to keep our staff of one hundred teachers (white and Negro) intact. We have pleaded with our preachers to enlist their people, we have employed a woman to give full time to recruiting teachers through the churches, we have even made solicitation through the employment agencies, and still we do not have enough white teachers. After six years, with constantly increasing enrollment and with a very considerable recognition and success, the teacher situation becomes increasingly difficult.

Church Members Can't Be Bothered

The conclusion seems obvious. There exists an almost studied unconcern on the part of Protestant Christian people concerning the instruction of youth in religion. Our capable, college-trained church members who loudly defend the privilege and importance of religious training in a democracy just simply can't be bothered with the task that is involved therein. This situation, of course, is a reflection on a larger scale of the same problem faced constantly in the church school. It is a situation that partially accounts for the startling biblical and spiritual illiteracy among our youth, perhaps the greatest single threat to a perpetuation of the American conception of the dignity of human life, of human liberties and of freedom of religion. If the soul of America is to be preserved for the great task of enlightened world leadership, then our children must understand as they grow up that the great religious ideas and concepts of life are as normal and vital in education and living as are geography and arithmetic. The weekday program can make a most significant contribution at this point. But not without wise and competent Christian teachers to do the job.

A second weakness in the weekday program lies in the disunity that is evident among non-Catholic groups. I started to say among Protestant groups, but this would not be accurate as some non-Catholic evangelical groups deny that they are Protestant. Some of these claim that they antedate Jesus Christ and that they are the original church. Others are small, non-cooperative local churches and groups who, although fundamentalist in character, cannot work together even as fundamentalists. Still others can hardly be dignified with the designation of churches, yet claim the right to teach their peculiar doctrines on the basis of freedom of religion.

Four Groups Participate

The St. Louis weekday program, operating through an interfaith committee recognized by the board of education of the St. Louis school system, began with four major groups participating. These include Roman Catholic, Missouri Synod Lutheran, Metropolitan Church Federation (representing all the major Protestant denominations) and Christian Science. The Jewish people do not conduct schools on released time but are represented on the interfaith committee. These four major groups worked together in friendly harmony during the formative years of the program. Now, at the end of six years of operation, with the program firmly established, fourteen other churches and sects, from "Gospel Hall" to "Spiritualist," who will not cooperate with the church federation, are requesting the privilege of teaching their pupils and ask to be recognized not as a single group but as separate and distinct units of operation. They also demand severally equal representation on the interfaith committee with the original larger bodies whose pupils comprise 95 per cent of the total enrollment in the weekday schools of religion. If this should be granted, it would thereupon become possible for these marginal sects to determine the policies of the weekday program.

Trouble with Sects

On the basis of freedom of religion there can be no objection to any recognized church teaching its own children its own doctrines. And the St. Louis board of education has no recourse but to include all bodies who request listing. However, in the practical aspects of the weekday program mechanics, this lack of unity among non-Catholic groups definitely limits the effective operation of the plan. It causes confusion among public school teachers and principals and tends to discredit the program in their eyes. It causes still worse confusion among parents of non-churched Protestant children, inasmuch as all parents are required to state specifically on the "release slip" the religious group they wish their children to attend.

This lack of unity opens the door to proselyting by smaller sects. It definitely lowers the standard of teaching for non-Catholic groups, as these smaller sects make no effort to maintain standards equivalent to those of the

church federation group. Indeed, in declaring against his children's hearing the teachers of other Protestant denominations on the broad principles of religious truth, the pastor of one of the more belligerent fundamentalist churches declared to the superintendent of instruction, "We don't believe in the fatherhood of God and the brotherhood of man."

The scandals of a divided Protestantism are nowhere demonstrated more vividly than in the weekday program in a large city.

Pastors and Educators Indifferent

A third weakness lies in the lack of interest and inertia on the part of those who should be most concerned with the success of the program, the pastors of local Protestant churches and the principals and teachers of the public schools. A recent survey among the pastors of one denomination in St. Louis on this subject revealed that a surprisingly large number are critical of the weekday classes and results. Consequently they decline to encourage their church children to attend and refuse to assist in securing teachers and in raising funds. The excuse generally given is that the weekday program does not assist their own local church program. This indifference might be charged off to pure laziness were it not for the fact that some pastors are openly hostile to the movement. Such shortsightedness is difficult to understand in view of the admitted failure of the church school program to cope with the Christian education of youth.

Public school principals and teachers, in spite of approval of the entire program by the board of education, are definitely reducing the effectiveness of the weekday program by an antagonistic and uncooperative attitude. This came to a head in St. Louis in a recent public statement opposing the program issued by a large group of elementary school principals. The fancied reason is that "weekday" takes the pupil out of school too much and thus reduces the quality of his school work. The superintendents of instruction, however, declare this is not the case. Investigation, furthermore, shows that the real reason is that some school principals do not like an invasion of their territory by outside groups and that they do not want to be bothered with the additional responsibility and work detail occasioned by the operation of the weekday program on released time. Our public school principals and teachers need a new vision of the place of religion in a well rounded educational program if our children are to escape the abyss in a super-secularized world.

Church and State

Another source of opposition comes from certain Masonic bodies who see in weekday religious education the beginnings of an unholy alliance between church and state. While Protestants will want to keep their eyes wide open in this connection, yet in all fairness it must be said that local Catholic leaders have in no way attempted to take advantage of the situation in St. Louis. Of the 22,000 pupils enrolled in the weekday schools last year, only about 5,000 were in Catholic schools of religion. Protestant leaders here on the whole feel that such a plan offers to Protestantism an open door of evangelistic and missionary opportunity which deserves to be entered with intelligence and enthusiasm if we are to meet fully the responsibility of Christian education for our children in a democracy.

Our Undercover State Department

By Oswald Garrison Villard

THE PRESIDENT'S complete reorganization of the state department was very much in order. But he and Secretary Byrnes have yet to give an answer to the most pressing question in regard to the department. Is it to be continued as a great propaganda machine for imposing our government's will upon other nations by pressure, publicity and stark power, quite in the Hitler manner? Those who favor this policy of mixing into everybody's business actually are abusing the department for not unseating General Franco in Spain and overthrowing the present Argentine government. The excuse is that we must prevent any German "infiltration" anywhere lest it be a move toward a third world war. In other words, the idea seems to be that the state department is to become a super-FBI, backed by all the tremendous force of this country, to operate in the field of foreign affairs and especially to control and police our late enemies.

Until the era of the second Roosevelt the state department confined itself solely to diplomatic affairs, to our relations with other governments, to the routine conduct of foreign matters. Policies usually originated in the White House, and until we began to interfere and intervene in South America and the Caribbean no one dreamed of converting the department into a machine to further our aims by extra-diplomatic activities inside other countries. Recently the department has rivaled even the late OWI in seeking to influence public opinion at home and abroad and to create reactions and attitudes favorable to the United States by propaganda in the press, through the radio, through innumerable "cultural activities," through army and navy missions, through expenditures of all kinds. All this was held to be imperative in wartime. Yet now that peace is here the state department has undertaken an even larger role in its determination to intervene in any country if anything develops that might be construed as hurtful to our postwar policies.

Equally important is the revelation that the war against Germany is to be carried on indefinitely, for the purpose of depriving German industry not only of any possibility of expansion, but even of regaining the trade which Ger-

many carried on all over the world prior to the rise of Hitler without any sinister purposes being attributed to this perfectly natural business development. So far is this policy going that Mr. Truman and Mr. Attlee might well consider whether it is not dangerously stripping World War II of the altruistic aims it has been clothed in by the United Nations. The Germans, we are told, are never to have ships again and are to have no commercial airplanes, so that there shall be no German air pilots, mechanics or manufacturing establishments. They are being deprived of large portions of their undestroyed machinery and denied all governmental functions which might enable them to market excess goods abroad; and they are, of course, barred from the possibility of colonial ventures.

Economic Warfare Our Aim

Now, as William L. Clayton, assistant secretary of state in charge of economic affairs, and formerly considered the most successful cotton broker in the south, has reported to a Senate military affairs sub-committee, we and others of the United Nations are "conducting a campaign of economic warfare" against an insidious German plan—of which he offered "concrete evidences"—to "conduct economic infiltration of other nations during the period of Allied occupation of their homeland." He was evidently unmoved by the statement made on almost the same day by twelve of our victorious generals who arrived together from Europe, that Germany is "completely smashed for one hundred years" and that it will not be able to make war again during that time.

This new policy plainly offers an invitation to those Germans and others who may wish to charge once more, as was charged even by many Englishmen after the last war, that the recent struggle was at bottom based on economic rivalry. The elimination of Germany from the air and the sea and from international trade of all kinds may be a just punishment, but plainly it also removes from the field of international commercial competition the chief competitor of Russia, the United States and England. Britain, to survive the war and maintain her previous standards of living, must increase her export business by 50 per cent. She will certainly be helped in this laudable aim if it is made impossible for Germany to compete with her in the world's ocean-carrying trade and in supplying fabricated goods to the nations of the world. This might offset the loss of Germany as England's largest Continental customer. But it would also gravely menace the peaceful recovery of the whole of Europe.

Eliminating Spearheads

Mr. Clayton reported good progress in our campaign to purge South America of every last trace of the Germans except in Paraguay, Uruguay and the Argentine. Of five German "economic spearheads" in the first of these, none, he had to confess, has as yet been eliminated, and only one is "in process of elimination." (How astonished would be the great heads of the state department of the past if they could realize that it is now a function of the department to concern itself with putting another country's business enterprises in still other countries out of business!) In Uruguay the state department has discovered 27 German business enterprises, and unfortunately has not yet given the *coup de grâce* to one of them. In the wicked Argentine, the department sleuths have discovered "104 Axis spearheads" without as yet having been able to extirpate one. Considering Latin America as a whole, however, the department's record is really brilliant, for it has "eliminated" or is "in process of eliminating" 654 out of 846 "known spearheads of Axis economic penetration."

In Europe, Mr. Clayton reported, we have forced neutral Switzerland to enact a law blocking German bank accounts and providing a census of all German property within its cantons for the use of the Allies. We have compelled General Franco, dictator of Spain, to "freeze control of the assets of Axis or Axis-dominated countries" within his bailiwick. The Portuguese dictator has been trying to lie low, but the state department has smoked him out and made him do what Franco has done. Although Sweden has now revealed that throughout the war it did a number of quite unneutral favors to the United Nations, such as secretly running a courier airplane service to England and permitting specially constructed warships to carry ball-bearings and other material aid to the British, Mr. Clayton reports "satisfactory progress" in making that country break economic ties with the Germans. On every country, good or bad, the department keeps its watchful eye.

Nefarious German Schemes

As proof that the Germans are already planning for a third world war Mr. Clayton revealed that in another neutral country, which seeks to increase its industrial plant, they have offered to set up a technical school "fully equipped for production, research and teaching." That may seem quite innocent and proper, but Mr. Clayton promptly discovered that the offer included "employment of a large number of German teachers and technicians"—which, of course, means undercover fifth-column plotting. "It seems clear," Mr. Clayton told the senators, "that the plan was intended to establish a nucleus of German personnel and equipment beyond the reach of the Allies." That of course the department cannot permit, even in a neutral country.

Mr. Clayton revealed other trickeries of the nazis, such as transfers of money through accounts in Swiss banks, which accounts were listed by numbers instead of under the names of individuals; and wickedly leaving the profits of two German-owned banks in Istanbul, Turkey, there for eight years, instead of at once sending them to Germany—a plain ruse to keep German money out of Allied hands even if it originated two and a half years before the war began. Moreover, the department has discovered German investments "in neutral countries in enterprises having large neutral capital" and announces that these tie-ups were made in the hope that they would prevent any move antagonistic to the Germans by the neutral governments.

International Responsibility

But most reprehensible of all, Mr. Clayton has discovered German "investments in income-producing real estate in neutral countries because lands can't easily be frozen in a blocked account." A whole new category of crimes

has thus been created—crimes for the Germans but for nobody else—since it is now laid down that there can be no German investments abroad except for fifth-column and war purposes. It is no excuse, in the state department's view, that for more than a century past Germans have been investing overseas. (At least one of our transcontinental railroads was made possible by German money.)

But this is only part of what the state department is doing to keep the world safe from the Germans. Mr. Clayton has announced that all German owned and patented inventions, developed both before and during the war, will be seized, "thus at one time making German technical developments available to the United Nations and removing the main inducements for other nations to enter into cartel arrangements with the Germans." In other words, we have annexed not only all the German property, wealth and national treasure remaining in the section of Germany allotted to us, but with our Allies we are taking over all inventions, all manufacturing devices and all ideas that we can possibly profit by. No one but a fascist could be so base as to suggest that this is the very sort of thing we criticized Hitler for doing in the occupied countries.

As Senator Taft has been insisting, there is good reason to question whether these recent activities of the state department, together with the propaganda campaigns which the department has conducted to secure approval of pending legislation in Congress, are legal. On the domestic side, Section 201 of the criminal code, passed by Congress in July 1919, which forbids expenditures by executive departments of the government to pay for advertisements, telegrams, written matter and so forth intended to influence in any way a member of Congress in the casting of his vote, would certainly seem to make recent department actions of dubious legality. But I leave such considerations to one side for the present. Whatever the law may be, Mr. Taft was probably right when he intimated that, as agents of the government, no district attorneys could be found who would indict any of the gentlemen who make the policy for the department.

American diplomacy as we have known it may have been unduly limited. It undoubtedly needs modernizing, and must be kept aware of the tremendous role economics plays underneath most national policies and desires. But if our conduct of international relations is hereafter to become in large part fifth-column intrigue for economic and political advantage, it would surely be better to have these new and dubious functions transferred to the department of commerce, or some other bureau, which may be criticized freely without involving the legitimate and historical functions of the state department.

BOOKS

The Ever Contemporary Plato

DISCOVERING PLATO. *By Alexandre Koyré. Translated by Leonora Cohen Rosenfield. Columbia University Press, $1.50.*

A BETTER introduction to Plato it would be hard to find. This wise and winsome little book gives a sampling, rather than a survey, of the Platonic dialogues. The author disclaims any effort at completeness. Even of the four dialogues selected for special attention, there is no systematic exposition. But both the choice of materials and the method of treatment are such that the reader previously unacquainted with Plato's writings could scarcely fail to agree that the reading of Plato must be, as the first sentence in the book affirms, "a great joy." To tell so much about the ideas of an ancient philosopher and at the same time to whet the appetite for more is to show true artistry as well as good pedagogy.

Since Plato was so insistent upon the reality of universals and upon knowledge of the essence of being as the only true knowledge, doubtless he would consider it absurd that any who do not accept this essence of his teaching should profess themselves greatly enlightened and delighted by many of its particulars. Yet this is the experience of many readers of Plato.

Mr. Koyré begins his selective exposition with the "Meno." In this dialogue the main question under discussion is whether virtue can be taught. Socrates, who never claims to know anything, inclines to the opinion that it cannot. All knowledge, he thinks, comes not from instruction but by unfolding or recollecting what is already known, and he proves it by making an ignorant slave demonstrate a proposition in geometry, telling him nothing but leading him along by asking the right questions. But the dialogue issues not in an answer to the question as to whether virtue can be taught, or to the more basic question as to what virtue is, but in a clear revelation that Meno, the slave's master, is not really interested in virtue. What he wants is success in terms of the "good things" of life.

Similarly in the "Protagoras," in which the sophist of that name, who had just come to Athens, is visited by Socrates and his friend Hypocrites who is eager to become a pupil of the sophist. "Can you teach virtue?" Socrates asks. "Certainly," says the visiting professor. A curious paradox develops in which Protagoras claims that virtue is not a science and yet it can be taught, though he is forced to admit that nothing can be taught except a science; while Socrates claims it is a science but cannot be taught, though it is of the nature of any science that it can be taught. This is a double deadlock. But one thing that becomes evident is that Protagoras, like Meno, is not really interested in virtue. What he proposes to teach is eloquence, how to make friends and influence people, the art of getting on in the world. Like most of the dialogues, the "Protagoras" does not end with an answer to its main question, but it implies an answer: Can virtue be taught? Not by a man like Protagoras.

The "Theaetetus" is more complex and not more dogmatic in its formulation of conclusions but, as in the other dialogues, all its hints, hypotheses and questionings converge upon an answer to a vital question. Here the inquiry is: What is science? What is it to have real and dependable knowledge, as distinguished from fluctuating and transitory opinion? And how may the natural aptitudes of future citi-

zens be so discovered, differentiated and developed that the state may have both intellectually and morally competent leaders and a correlatively competent citizenry. "The problem is with us today," says Koyré, "as immediate and as pressingly important as of old. For want of a solution, ancient Greece succumbed under the blows of the Macedonian barbarians. And for an inadequate solution we ourselves have also nearly been overcome." The answer of Socrates, which Athens refused to accept, was that men must be taught to think philosophically, up to the limit of their natural powers. (For a modern treatment of this theme, see the volume, *Philosophy in American Education*, listed among "Books Received" in the Oct. 3 issue.)

In other dialogues Plato develops in more detail the necessity of training in philosophy. In the "Euthyphron," it is a pious priest who gets into a deadlock because, being merely in the groove of the conventional and popular religious mores, he has not thought his way to a realization that requires truth, justice and rational righteousness. In the "Laches," two military men discuss education and yearn for the revival of the "good old" kind of discipline that trained soldiers to stand and fight. Socrates suggests that the soldier needs philosophy to teach him what is worth fighting for and, if need be, dying for. Courage, he says, requires fear of the things that are really dangerous, and it requires intellectual and moral judgment to know what they are. In the "Charmides," it is a nice young man who has all the conventional virtues and graces but no understanding, and so he remains just a nice but useless young man.

Socrates saw two dangerous attitudes in his own time. First, there were the defenders of the old conventional ideas of morality, piety and patriotism—the very people, in fact, who presently did him to death. Then there were the sophists who were puncturing the pretensions of the old system, revealing the falsity of its dogmatic certainties, but dissolving everything in doubt and teaching an ethic of "success" in terms of pleasure, prestige and political power. In the "Gorgias," Callicles formulates this philosophy of success. So does Thrasymachus in the "Republic"—each for himself or for his class and coterie, the battle to the clever and the ruthless, a Nietzschean doctrine long before Nietzsche.

What Socrates wanted—and Plato speaking for him—was what the sober thinkers of today want when they demand that sound moral principles, or a true understanding of man's nature and value, or the "laws of God," and concern for the welfare of the total community, be made the basis of the social order, industry, government and international relations. He did not have the advantage of a Christian foundation, but he had more wisdom than those Christians who think the problem can be solved by turning back to medievalism. They are of one spirit with those who condemned Socrates to death for "corrupting the youth" and insulting the gods. They feel no shame in defending a system which has always killed its critics when it had the power.

As I said at the beginning, this book is the perfect introduction to Plato. He will be an exciting discovery for those who do not know him.

W. E. GARRISON.

Books in Brief

EUROPE SINCE 1914 IN ITS WORLD SETTING. *By F. Lee Benns. Sixth edition. F. S. Crofts & Company, $5.00.*

The period since 1914 has almost doubled since the publication of the first edition, and the widening of the implications of European history as well as the lengthening of its duration has suggested the addition of the last four words to the title. In this latest revision the whole text has been reworked and the narrative brought down to April 1945. It ends with an estimate of the difficulty of the prospective invasion of the Japanese home islands—which shows how rapidly current history becomes ancient history in these fast-moving days. Primarily a college textbook, this is for any studious reader a thoroughly satisfactory and dependable history of the most crowded and complex thirty years in the history of the world.

ADVENTURES IN GRACE. *By Raïssa Maritain. Translated by Julie Kernan. Longmans, Green & Company, $2.75.*

This second volume of Mme. Jacques Maritain's memoirs —the first, *We Have Been Friends Together*, appeared in English in 1942—is in the main a somewhat scattered account of the artists, philosophers and literary men (among them Charles Péguy and Léon Bloy) who were intimate friends of her household in the years when her distinguished husband was coming into prominence as the champion of Thomism. The author tells of many an incident in which she discerns the special grace of God, which will be treasured by Catholic hearts. The non-Romanist is struck by two things about the volume: its artless, not to say naive, portrayal of the kind of God Thomism leads to; and its incidental revelation of the mood and spirit of the French Catholic revival that accompanied the First World War. It is of course no news that French Catholicism is as nationalistic as Spanish Catholicism. One cannot but speculate as to how Frenchmen would interpret the history of their country if it had not, at Rome's command, extirpated the Albigenses with fire and sword and driven out the Huguenots. But perhaps these too are special instances of the grace of God—Thomism's God.

Books Received

Church, College and Nation. By G. R. Elliott. Cloister Press, Louisville, Ky., $2.00. An Amherst professor of English who is also, one gathers, an Anglo-catholic Episcopalian, describes the pagan trend of modern education and prescribes as the cure a revival, both intellectual and imaginative, of Christian ethics and faith. He sees the Protestant Reformation as "the great catastrophe of the sixteenth century," and thinks that the "natural belief in Latin infallibility would have disappeared naturally" instead of becoming "stereotyped into a stiff Roman dogma" if the Reformation had not interfered. Christian education must prepare the way for reunion (he obviously means with Rome), and "only when the Christian Church is reunited [including Rome] can she regain the cultural prestige that was hers of old and by rights." Saints and sacraments, in the Catholic mode, are part of the needed appeal to the imagination. Protestants who cannot agree with these ideas will find in these essays many things, beautifully said, that they can agree with.

Out of Carnage, The Battle against Death in War. By Alexander R. Griffin. Howell, Soskin, $3.00. An informing and thrilling account of every life-saving technique in modern war—blood plasma, penicillin, DDT, control of typhus and malaria, new methods of treating burns, procedures in rapid evacuation of the wounded and in crash landings by land or sea, and many more. Chief honors go to the medical corps, but many other agencies have contributed to the remarkable reduction of the ratio of deaths to number of men engaged. For American soldiers this has been the most dangerous but the least deadly of all wars. The chapter on "soul surgery" deals with psychotherapy and mental hygiene.

Sunday in Roman Paganism. By Robert Leo Odom. Review and Herald Pub. Assn., Takoma Park, Washington, D. C. A Seventh-Day Adventist publication, arguing that the present calendar week with Sunday as the day of religious observance is a perpetuation of the pagan (Babylonian to Roman) "counterfeit week" with its "counterfeit Sabbath," and that these have

been foisted upon the church in place of the "biblical week" and biblical Sabbath "instituted by the Creator in the beginning of the earth's history." Several New Testament passages are cited to prove that the apostolic church, even among the Gentiles, observed the Sabbath. The references to "the first day of the week" in Acts 20:7 and I Cor. 16.2 are conveniently ignored.

Indian Paul, A Novel. By John Moore. Harcourt, $2.00. Not so much a novel as an expanded short story, a fictional episode in which a band of irresponsible adolescents in a small town (possibly in Oklahoma) undertake the lynching of a morally and mentally subnormal Indian who had killed his mother. The adults of the community had with difficulty been restrained from taking summary vengeance on Indian Paul, and the teen-age gang tried to carry it through. The tragedy is no less in the picture of the community, including the vacuity of life for the boys, than in the fate of Indian Paul. This is a vigorously written first novel which may be said to be in the John Steinbeck tradition.

Just Among Friends, The Quaker Way of Life. By William Wistar Comfort. Blakiston Co., Philadelphia. No one is better qualified than the president emeritus of Haverford College to depict the Quaker way of life. He does not argue about it, but in simple and beautiful terms describes and interprets the Quaker modes of worship, some of the "fruits of silence," and the activities of Friends in public and private life, education and business and their attitudes in regard to race relations and peace. There is more than information in this book. There is an atmosphere of quietness and spiritual strength.

The German Talks Back. By Heinrich Hauser. Henry Holt & Co., $2.50. Mr. Hauser is a German, resident in the United States since 1939, thoroughly angry with America for what it has done and seems likely to do to Germany (though he grossly misrepresents the plans that have been published and has no other sources of information) and now preparing to return to his native land. A speedy voyage to him! He represents one kind of German that makes our problem difficult, and therefore it is just as well to know about it. The immediate reaction of most readers to his book will be to make them feel that Germany ought to be crushed still more completely, and kept crushed. But that would be a false conclusion from insufficient premises. Even after the publication of this diatribe, we still believe in freedom of speech and of the press.

The Perennial Philosophy. By Aldous Huxley. Harper, $3.00. (To be reviewed.)

Atomic Energy for Military Purposes, The Official Report on the Development of the Atomic Bomb. By Henry DeWolf Smyth. Princeton University Press, $1.25. (To be reviewed.)

Treasures of Hope. By Alfred Doerffler. Concordia Pub. House, St. Louis, $2.00. In content, this is a book of comfort, especially for the elderly, with passages of Scripture, prayers and hymns for morning and evening devotions. Its type, about 14-on-20 point, is adapted to failing eyes. Even for those whose vision is normal, there is something about this ample typography that mirrors the dignity of the material and conduces to reflection upon it.

In His Name, A Prayer for Every Day. By G. A. Cleveland Shrigley. Pulpit Press, Great Neck, N. Y, $1.50. Three hundred and sixty-five brief prayers, excellent in content and phrase, equally suitable for use by clergy or laity.

An American Religious Movement, A Brief History of the Disciples of Christ. By Winfred Ernest Garrison. Christian Board of Publication, St. Louis, $1.25. (To be reviewed.)

CORRESPONDENCE

Another Explanation of Kagawa's Course

EDITOR THE CHRISTIAN CENTURY:

SIR: To the startling possibilities presented in your September 26 editorial on Kagawa, let me add an alternative one with respect to the purpose of the American propaganda referred to by Kagawa. If it is found to be true that our radio psychologists really told Japan that an American victory would establish Kagawa as premier, the explanation may not be that they were deliberately seeking to use him and Christianity as a divisive influence and thus confuse the enemy's war effort. Instead, the explanation may be that our propaganda agency was sincere in beaming such a prophecy to the Japanese. But the assumptions underlying this would represent a prostitution of Christianity no less alarming than the one described in your editorial. This broadcast may have reflected an original state department plan to use Kagawa as the instrument through which we would administer the proud decrees of unconditional surrender!

If Kagawa's fellow countrymen credited us with telling the truth in this radio message, they not only were encouraged to identify his Christianity with their enemy's war effort, but they also must have thought of it as the tool which (in the event of their defeat) we would employ to crush the Japanese people into final impotence. Further, this surely had the immediate effect of convincing the non-Christian Nipponese that Christianity is an enemy to the Oriental, for if this promised policy had been pursued in practice, Christianity—in their eyes—would have been the instrument through which the complete domination of the colored Oriental by the white Occidental was made complete! How fortunate it is, therefore, for the future of Christian missions in Japan, that the emperor is to be the scapegoat of foreign military domination, rather than the Kagawa-led Christians!

The above explanation, if true, makes imperative Kagawa's reported action both in condemning white imperialism and in publicly denouncing the obliteration of Japanese cities by American bombs. Would not American Christians who desire the success of Christianity in Japan have done likewise if we had been in his shoes?

First Methodist Church,
Charlotte, N. C.

HOWARD C. WILKINSON.

To Understand Niemoeller Study Barth

EDITOR THE CHRISTIAN CENTURY:

SIR: Most contradictory reports have been given concerning Niemöller. Seemingly many writers, attracted by this man, have made him a hero of fiction. But how can the average American know whether he is reading fiction or truth when the writer claims to have obtained his information from the hero personally? The contradictory reports reveal two facts: that the reporters lacked the background to make it possible to give a true picture, and that some of them did not intend to do so. They simply used him as a foil to propagate their own ideas. All they had in common with Niemöller was a dislike for Hitler. That was much, but not quite enough to make them understand their hero. Now that Hitler is gone many discover that Niemöller is neither what they had imagined him to be nor what they would like him to be. No, a man who has consistently and successfully resisted the whole world around him is not one who can be hitched to any bandwagon in support of petty ideas. His record speaks for itself, no matter what various "interviewers" may "reveal" or report.

Under "Why Attack Niemöller?" The Christian Century is heading in the direction of a better understanding and appreciation of Niemöller. Those who have heard Niemöller preach at his Dahlem church and have been associated with the Confessional movement know that Niemöller resisted National Socialism on religious grounds, and not on political. It is evident that he is at heart a German, and not a Russian or an American or anything else. It is to be hoped that The Christian Century will find someone who has the understanding and background to give a complete and unbiased account of Niemöller. It should bring to light the answers to two pertinent questions: Why did he resist

National Socialism? and, What was his source of strength in doing this so effectively? Of course, writing the story of Niemöller would mean writing the story of the Confessional Church, of which Karl Barth was the invisible backbone.

Bethel College, CORNELIUS KRAHN.
North Newton, Kan.

Limitations of Easton's Thesis

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Rethinking the Christian College," by W. Burnet Easton, Jr., in the September 12 issue of The Christian Century, was indeed stimulating. Mr. Easton has attempted to write in the vein which many of us have been thinking in these recent years. I trust his article is but the beginning of other contributions.

There are one or two things in it, however, which concerned me greatly. The author states: "In fact, most of our liberal arts colleges glory in the fact that they are 'seekers after the truth.' But Christianity is not a pursuit of the truth." I wonder if Mr. Easton actually means this. We can agree that Christianity is in part "a declaration of the truth already revealed," but also it is still seeking truth in the light of new facts and data which are being presented by scholars in the field. To say that all Christianity is truth which has been revealed puts a limit on future revelation and says that God is through creating.

The claim that we must teach theology in our Christian colleges is open to much question. The job of the Christian college is to train and educate young men and women to become doctors, lawyers, merchants and teachers who are motivated by the Christian impulse and idealism. Again, to say that a Christian college should derive its knowledge from its faith is like putting the cart before the horse. For an adult to have the same faith as a child eliminates all the years of training and study. Knowledge gives us insight and helps to solve some of the mysteries of life. Therefore, it seems necessary that faith must grow as knowledge is gained.

I agree with the author that the Christian college has fallen away from its original purpose. Too often the American college in its desire to have freedom of religion on the campus has made the campus free from religion. It seems to me that it is intellectually respectable for professors in all departments of a liberal Christian college to give a religious interpretation of their subjects when those topics seem to demand it. Science and religion need to become partners in the search for truth.

Many of us agree that in our denominational colleges it is necessary to have a Christian faculty. But to say that all members of the faculty should have some formal theological training is limiting the possibilities of intellectual approach. One can have a Christian motivation without being a theologian. As a matter of fact, much of our difficulty in organized Christianity over the centuries has been due to the theologians.

Keuka College, H. LAMARR RICE.
Keuka Park, N. Y.

Etymologies

EDITOR THE CHRISTIAN CENTURY:

SIR: There are two wrong etymologies in your issue of September 12. On page 1037 your reviewer thinks "Bohemianism" may come from Shakespeare. Not so. The French call the Romany people "Bohemians" on the same sort of grounds as we call them Gypsies, a shortened form of "Egyptians." In 1848 Murger wrote in French his *Scenes of Gypsy Life*, about the irregular life of impecunious artists in Paris, and such life has been called Bohemian from the French title of his book.

On page 1039 a correspondent says "ecumenical" comes from a Greek word meaning an unoccupied house. There never was any such Greek word with that meaning. The Greek word from which "ecumenical" comes occurs repeatedly in the New Testament, where the Revised Version margin says it means "the inhabited earth." It meant the settled world, the countries inhabited by people who were united in a social order. Practically it is what we call "the civilized world" and what our ancestors centuries ago meant by "Christendom." So "ecumenical" means "world-wide"; and within the last ten or twenty years some of us have begun to shift its meaning from the idea of geographical expansion to that of spiritual expansion.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Protest the Printing or the Fact?

EDITOR THE CHRISTIAN CENTURY:

SIR: I reproduce the following from the *New York Sun:*

"Berlin, Sept. 18 (AP).—The shovel squads already are digging graves for Berliners who are expected to die from starvation or suicide during the coming winter. Told in the British-controlled zone that the fuel-wood shortage will not permit cremations or burial in coffins, the grave diggers are excavating before the ground freezes."

Has this country gone insane that things like this can be printed without a storm of protests from the churches?

Columbia University, EDGAR DEHN.
New York, N. Y.

Conscription Data

SIR: In your September 12 issue you have an editorial approving the President's plan to extend the draft. There are some important factors which your readers may want to consider in deciding whether it is now necessary to extend conscription. The President's request to Congress was based on the army's own figures. The army asked for 2,500,000 men as of next July 1. They were to be divided as follows: 375,000 to occupied Germany; 830,000 for Japan; 115,000 in bases; 485,000 in administrative and supply activities in this country; 500,000 in training, in transit, etc.

Considerable doubt has been cast on the accuracy of the army's figures and the army's request in view of subsequent information coming from military circles. Major General S. G. Henry, assistant chief of staff, stating that as of September 1 there were an estimated 8,050,000 men in the army, also stated that the army intended to discharge only 6,050,000 more by next July 1. This would give us 2,000,000 men without any extension of the present draft act.

Major General Henry and Major General Edwards stated on August 29 before the House military affairs committee the following facts:

1. There are 419,000 volunteers with regular army status in the armed forces. They are in for the duration and six months.

2. There are 900,000 men who were drafted between August 1943 and August 1944 who have never been out of the country, and whom the army does not intend to discharge until after they have served as occupation troops.

3. There are 800,000 men who were drafted between August 1944 and August 1945 who will not be discharged by the army because they have had less than two years' service.

4. They expect to get at least 300,000 new volunteers in a year.

Add up these figures and you get a total of 2,419,000 men *without any further draft of anyone.*

Recent news that MacArthur will need only 200,000 troops for Japan further cuts down the army's needs. Moreover, the army's figures of 485,000 for administrative and supply activities in this country could be met in large part by properly paid civilian labor. Furthermore, with only relatively small occupation forces needed by Japan and Germany, there is no conceivable reason for keeping 500,000 men constantly in training.

It seems apparent to many observers in Washington that the army wants to continue drafting 18-year-old boys to accustom the country to peacetime conscription. On the basis of the army's own figures neither continuation of the drafting of 18-year-olds nor the extension of the draft act beyond its expiration date, May 15, 1946, is necessary.

Washington, D. C. JOHN M. SWOMLEY, JR.

NEWS *of the* CHRISTIAN WORLD

Evanston Gripped By Crime Wave

Mayor Tells Roused Citizens Chicago Suburb Must Oust Element Which Makes It Haven for Criminals

CHICAGO, Sept. 28.—Race tension is increasing in the Chicago area as a consequence of the community's failure to deal adequately with civic issues which have nothing to do with race. In Evanston, elite suburb which is the home of Northwestern University, there has been great excitement recently over a number of cases of rape and attempted rape. This week Mayor Ingraham placed his finger on the issue. He told 300 citizens attending the city council meeting that Evanston has been invaded by professional gamblers and that it therefore attracts gangsters and criminals of all sorts. He declared that gambling is corrupting politics and that it must be stopped. Pastors, university professors and other civic leaders agreed and threw their influence against elements which attempted to capitalize the situation to increase racial ill-will.

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Gary Students Stage Racial Strike

The race question has also become the screen behind which the failure of another community in the Chicago area to meet its responsibilities has been concealed. For a week 500 white high school students have been on strike in Gary. They refuse to attend school until 850 Negro students are removed from the school. A year ago an investigation by the National Urban League pointed out how badly the schools of Gary were overcrowded and predicted that an explosion was inevitable unless steps were taken soon. Now it has occurred, and the community is rapidly dividing itself on racial lines, with results that are impossible to predict. Gary, a steel town, is of course caught now in the throes of industrial reconversion, which adds another element to the social tension.

* * *

Seek Fund for Lutheran World Relief Needs

The National Lutheran Council churches will celebrate Reformation Day, Oct. 28, with a rally in the Civic Opera building. William G. Sodt, director of the Milwaukee hospital and vice-president of the national council, will be the speaker. Tentative arrangements have also been made to have Senator Hendrick Shipstead speak. This group will use its rally for interpreting the 1946 program of "Lutheran World Action." It is primarily concerned now with reconstruction in Europe and in mission fields. Its goal is upped this year to $10,000,000 from last year's $2,500,000.

* * *

Van Boskirk Becomes Disciples Secretary

J. J. Van Boskirk, former minister in the Muscle Shoals area in Alabama, has taken up his duties as executive secretary of the Chicago Disciples Union, which includes 17 churches in the Chicago area. He succeeds Robert Lemon, who continues his pastorate of the Irving Park Disciples Church. Preceding Lemon, the office was occupied for 20 years by Perry J. Rice. The secretary serves the churches of the union in the fields of religious education, public relations and the development of new parishes. He also gives care to pastorless parishes during a period of vacancy.

* * *

Northwestern Funds Grow in War

Northwestern University's endowments have risen from $28,694,990 in 1941 to $58,600,000 at the present time. This makes it first in increases so far reported among higher educational institutions in America in this period and sixth in total resources, a study by John Evans of the *Chicago Tribune* has just revealed. Harvard comes second with $28,000,000 in increases. The University of Chicago has not yet announced its increases. Northwestern is topped in total resources only by the University of California, Harvard, Yale, Princeton and the University of Chicago. Clark University, Worcester, Mass., has had the largest proportional increase in resources, from $2,380,000 to more than $12,000,000. James Millikan University, Decatur, with its increase of $1,200,000, stands second in increases in midwest liberal arts colleges. No colelge approved by the Association of American Universities shows a decline in resources in this period.

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And So Forth.

The first result of the effort made by Mrs. Vashti McCollum to stop weekday religious education in the schools of Champaign has been an increase in enrollment in the religious education classes from 755 last year to over 770 this year. This represents 80 per cent of those eligible in the grade schools and 20 per cent of those eligible in the junior high schools.

The Chicago board of education has announced the opening of three schools offering high school, vocational and junior college work to be attended only by veterans.

Tilford T. Swearingen, pastor of the First Christian Church, Wilson, North Carolina, has been appointed director of the department of adult work and family life of the International Council of Religious Education. He succeeds Harry T. Munro, who has served in this position since 1930. Dr. Munro becomes director of the national Christian teaching mission jointly sponsored by the Federal Council of Churches and the International Council.

CHARLES LESLIE VENABLE.

German Catholic Bishops Pledge Rebirth of Morality

In a joint pastoral letter drafted at a conference held in Fulda late in August, the Roman Catholic bishops of Germany pledged to " do everything so that the concepts of divine and human rights, of human dignity, of freedom of conscience, take root once more among our people." The letter, which was reported in a dispatch to the *New York Times,* praised those Catholics who "refrained from the idolatry of brutal power" during the nazi regime.

Give Cows to Aid Starving Europe

First Shipment of Milch Cows Arrives In France from Christian Farmers Of the United States

ELGIN, ILL., Sept. 28.—The first European shipload of "heifers for relief" of the Church of the Brethren was expected to arrive in La Havre, France, on Sept. 20, according to a report issued by the Brethren Service Committee. This shipment of young milch cows left Baltimore on Sept. 6. They are sent to provide milk for children in areas of Europe where people are starving or are near starvation and where dairy herds have been destroyed or decimated by war. They represent a practical form of relief which has been developed by the Church of the Brethren and the Mennonites, "peace" churches whose memberships are largely rural. The idea, which will result in many more cattle for Europe, has already come into extensive use in other regions.

* * *

Cattle Are Sent As a Gift

The cattle are sent as a gift. Cows giving milk cannot be sent, but heifers are shipped a few months before they give birth to their first calves. The birth of a calf doubles the gift, and the cow's surplus milk will feed many babies. The project, which has now sent 150 cows to Europe, got under way in the Brethren Service Committee in 1942. The first calf dedicated to relief was a pure-bred Guernsey named "Faith." It was given by Virgil Mock, a farmer of New Paris, Ind. Food for its raising was supplied by O. W. Stine of Millersburg. His 15-year-old son, Claire, did the work of bringing Faith to maturity. The idea grew and hundreds of other calves were tagged for relief. In July 1944, Faith and fifteen other cattle were sent to Puerto Rico, since fighting was still going on in Europe.

* * *

Puerto Rico Project Gets Under Way

The Farm Security Administration, whose aid was enlisted, gave the cow to a large family near San Juan, where she soon was providing milk for ten children. A second shipment of 50 heifers and five bulls was sent to Puerto Rico in May 1945. Of the 71 animals sent so far, only one has died. It will not be long before the offspring of these cows will be themselves producing milk and raising the standard of living of a desperately needy people.

* * *

Some Are Sent to Arkansas

Although the project started to help people in areas devastated by war, it has not stopped there. Two shipments totaling 34 heifers have been sent to aid Arkansas sharecroppers. At Bine Bluff the Farm Foundation is supervising one shipment and at Cotton Plant the Southern Tenant Farmer's Union is supervising another. A

Negro officer of the S.T.F.U. wrote: "I am glad that the Church of the Brethren is helping to christianize, civilize and educate my people in Africa and Asia, but I want to ask you also to consider these here at your door." He went on to say that this living form of assistanee to exploited people is the best possible monument to Christianity, either at home or abroad. A shipment of five cattle was sent to Mexico last spring.

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Plan Aid for Poland

More than 180 heifers are now ready for shipment at the Roop farm, Union Bridge, Md. The Church of the Brethren committee has made necessary arrangements with UNRRA and Polish officials to ship 150 Holstein heifers to Poland soon. They will be distributed by the national Polish cooperative association. Plans are being made to send shipments to Italy this fall. Belgium, China, the Ukraine, Holland and Germany are also to receive cattle if a way can be found to send them. Dan West of the committee says that "they will be sent anywhere little children need milk and where the cows can be well placed and cared for. There are the risks of disease, accidents and delay, but after taking all precautions we go ahead in the hope of saving human life. Our movement is an expression of a deep desire to save the bodies, minds and souls of needy children and mothers anywhere in this groping world. It is a service to 'the least of these' in the Master's name. We want him to get the credit for it."

* * *

Other Groups Are Helping

Assisting the Church of the Brethren, whose Heifer Project Committee can be addressed at Nappanee, Indiana, are the Fellowship of Reconciliation, the Rural Life Association, the Evangelical-Reformed Church and the Catholic Rural Life Conference. Persons desiring to give a heifer or to aid otherwise notify the committee. An ear-tag is provided, a serial number given and a record is made. Usually ten or more in one community cooperate, under the direction of a local committee. The cattle are cared for until they reach the age of 18 to 25 months. Local veterinarians make tests to make sure the cattle are free from disease. Shipment is made, usually by truck, to an assembling point, such as the Roop farm, thence overseas. At their destination, the cattle are distributed by churches, cooperatives, governments or committees set up for the purpose. Receivers "pass on the gift" by giving the first or second heifer calf to another needy family, orphanage or village. Thus the plan is expected to go on expanding.

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UNRRA Following Same Plan

An unexpected development of this project came when UNRRA asked the committee to recruit cattlemen to care for the 5,000 head which it has shipped to the Near East since June 1945. More than 200 men had been enlisted and had left our shores on such missions up to Sept. 15. UNRRA plans to send 25,000 cattle and an equal number of horses in the next 18 months "to meet one per cent of the estimated needs."

Britons Recall Day of Victory

Observe Anniversary of Crisis in Battle Of Britain—List of Englishmen Condemned by Nazis Found

LONDON, Sept. 15.—We are busy, as I write, commemorating the Battle of Britain, which reached its crisis Sept. 15, 1940. Once more we have heard the familiar throb of the engines in the sky, but this time with grateful memories and without fear. We knew enough five years ago to know that a battle was raging in the heavens which would be decisive, and that our lives would take their future character from the issue. We did not realize then that "so many had been saved by so few," but we were buoyed up by a kind of blind faith. We shall some day be permitted to read the whole story as it proceeded from hour to hour, but already it has been revealed how near we were to the thing which we dreaded most. In the streets of London, citizens saw high above them the encounters in which a few men defended our liberties. Only a handful of those men were present this year for the celebration. Of the others one writer quotes the fitting words of the Hebrew lament: "They were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions."

* * *

Ask Contributions in Thanksgiving

We are being called on now to give thanks for this victory of five years ago. With all the customary and now well-practiced methods of collecting national savings, the government is calling all citizens to make new offerings in gratitude for victory. The prime minister put the call plainly at the great celebration today in Trafalgar square: "It is now the duty of you all in these thanksgiving weeks to prove that we look on our war achievement not as an end but as a beginning. Victory brought an end to destruction. From now on we must work as hard as we have ever worked to insure that all national resources are devoted to the vast work of reconstruction. In this many things are necessary. None is more vital than saving."

* * *

Londoners Query Work of Commissions

It must be confessed that the ordinary Englishman is bewildered by the conferences and meetings of commissions of which he reads in the press. Four sectional commissions are now holding meetings in London. Most important is that of the assembly of foreign ministers, discussing, necessarily behind closed doors, many critical matters. It was certain that hard problems would come up for settlement after a war in which almost all the world was involved, and almost every ancient or modern contention revived. But the preliminary, and it is to be hoped temporary, congestion was not expected. The ordinary man does not pretend to understand enough history or economics or industrial science to follow the debates. But he begins to ask with growing seriousness: "By what spirit are all these conferences animated? Do the nations approach every table simply with a brief to defend or even to extend their own interests? Are we in danger of repeating 'Paris 1919' in which there was an immense energy available for the purposes of the separate nationalisms, and too little for international welfare, where all were for their own nations and only the few for the world order?" Much depends on what is now being decided or advised by the five foreign ministers in their immediate tasks.

* * *

Nazi 'Black List' Discovered

The "black list," which was reported to have been discovered in Berlin, has no great importance in these days except as it throws light on the men and women in this country who were counted dangers to nazi rule. Some of the names would have been guessed by everybody—Lord Vansittart, for example, and Winston Churchill, Neville Chamberlain and the heads of the Labor party. Of journalists, too, it is not surprising to find a place singled out for David Low, that inexhaustible caricaturist. In the main, it is rather an unexciting document. But why should a foremost enemy be found in Dame Sybil Thorndike and in Jacob Epstein (except in the fact of his Jewish origin), or in Prof. Julian Huxley, or in Vic Oliver, and others? They are undoubtedly strongly anti-nazi, but so are almost all the inhabitants of these islands. The same paper contained a list of 35 publications which would have been stopped if the nazis had triumphed, a list which must be accounted a tribute to the papers' effectiveness. Trade unions, of course, are on the roll of enemies; but so are the Fabian Society, the Pen club, the Society of Friends, the Y.M.C.A., the Church of England committee for non-Aryan Christians, the cooperative society of the Friends of the Soviet Union. The list appears to have been the result, directly or indirectly, of Ribbentrop's activities here. It shows an example of the stupid judgment of a very clever man; he should have known that, if all these men and women on the "black list" were under lock and key, the nazis still would not have finished their work.

* * *

Three Deaths Bring Grief To Britons

Today the deaths of John McCormack, of Sir D. Y. Cameron and of C. H. Middleton were announced. These men will be mourned by many who had come to know and love them. John McCormack was a devout man, whose voice was at the service of his church; he was a human being who won from others both love and enmity. I recall returning from America in 1932 on a boat almost entirely occupied by Irish people bound for the eucharistic congress in Dublin; one of their greatest hopes was to hear John McCormack, count of the papal court and the great singer of their race. Sir D. Y. Cameron will never be forgotten by those who love the art of the painter and etcher, nor by the lovers of Scotland. One of Sir David's last acts was to lecture on "Beauty and Worship." His faith was shown by the spirit of his art, which revealed a man who had met his Lord at the altar and on the mountains and lochs of his own country. C. H.

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Middleton's talks over the radio on gardening had endeared him to millions of listeners; among those who never failed to hear his Sunday talks were many who had no special interest in gardening. He did for gardening what his colleague on the radio, Walford Davies, did for music—made it a matter of personal interest to all who heard him.

EDWARD SHILLITO.

Church Teachers Meet

Virginia Instructors Form Association During Conference at Bridgewater

BRIDGEWATER, VA., Sept. 24.—Teachers of weekday religious education classes in the state, meeting for their 11th annual conference at Bridgewater College here the first week in September, formed the Virginia weekday religious education teachers' association. There are now 75 full-time, professionally trained teachers of religious education classes in the public schools of Virginia. Each week this year they will conduct some 1,600 classes in which more than 50,000 children will be enrolled. The program, which costs about $100,000 annually, is under the direction of the department of Christian education of the state council of churches.

* * *

Series of Lectures Is Given

The conference featured a series of lectures on "Jesus, the Master Teacher," by Edward R. Bartlett, dean of DePauw University at Greencastle, Ind. A workshop on the use of visual aids was conducted by Mary Leigh Palmer of the International Council of Religious Education. Speakers during the conference were Ernest Trice Thompson, president of the state council of churches; T. K. Currie, director of religious education for the Presbyterian synod of Virginia and chairman of the department of Christian education in the state council; Henry Lee Robison, Jr., secretary of the council; and Fred Helsabeck, dean of Lynchburg College and chairman of the council's commission on weekday religious education. Officers elected to head the new teachers' organization are Lillian Comey, president; Janet Talmage, vice-president; Jane Thompson, treasurer; Hazel Saunders, treasurer; and Bertha Rice, editor of the *Newsletter*.

MINOR C. MILLER.

Moss Asks Government to Speed Food to Europe

In a letter to Secretary of State Byrnes, Leslie Bates Moss, director of the Church Committee on Overseas Relief and Reconstruction, recently appealed that Europe's minimum food requirements be met during the coming year. According to Religious News Service, the letter suggested that overseas food stock piles be transferred to UNRRA, that U. S. army trucks and other means of transportation be sold in Europe, and that foodstuffs in this country be allocated to UNRRA or to church or private agencies. It pointed out that many denominational and interdenominational bodies in this country have gone on record as willing to support continued rationing or other necessary measures so that European food needs may be met.

Call for Revival Of Kellogg Pact

New York State Churches Ask Outlawry Of War, United Nations Control Over Armament Production

SYRACUSE, N. Y., Sept. 25.—The board of directors of the state council of churches at its last meeting adopted a resolution calling for "a revival of the provisions of the Kellogg-Briand pact for the outlawry of war," and for the creation by the United Nations of effective "means of control over the production of armaments and of the formula for atomic energy as a necessary step in implementing the United Nations charter." After presentation by Wilbur T. Clemens, general secretary, the resolution was also adopted at the series of fall area conventions of the state council.

* * *

Conducts Campaign Against Peacetime Conscription

Dutton S. Peterson, pastor of the Methodist Church of Odessa and former member of the state legislature, has been given a three-month leave of absence by his congregation to carry on a speaking campaign throughout the state against peacetime compulsory military conscription. He insists that the issue is by no means dead, and that a bill may yet slip through Congress if opposition is not vigorously maintained. He is working under the auspices of the American Friends Service Committee. Among the organizations which have recently gone on record against conscription are the western section of the state farm bureau at a meeting in Buffalo, and the presbytery of Rochester.

* * *

Unitarians Protest, Catholics Commend Released Time

The Mohawk Valley Unitarian conference at its fall meeting adopted a protest against weekday religious education on released time from the public schools. The Unitarians hold that the plan introduces a divisive religious identification into the schools and tends to exert social pressure on children to take sectarian instruction. The group also opposed the granting of credit toward high school graduation for sectarian courses in religion conducted under church auspices on the ground that it tends to establish an organic connection between church and state.

At a meeting in Rochester during the same week, the state branch of the Catholic Central Verein of America and its auxiliary, the National Catholic Women's Union, commended the action of Catholic officials in cooperating with other religious groups throughout the state in the weekday religious educational program. The Catholic organizations also urged women to wait a year before marrying returned service men who are "shell-shocked, maimed and in nervous condition."

* * *

Oppose Racing Center

The Syracuse council of churches is seeking to forestall a movement on the part of racing interests to establish a racing center in the Syracuse area. Calvin M. Thompson, Jr., chairman of the civic affairs committee of the council, is organizing a strong laymen's committee composed of business and educational leaders to take whatever action may be considered necessary. It is pointed out that those who wish to attend races for amusement purposes already have the chance to do so at the annual state fair.

* * *

Says War Memorial Should Recall Sacrifices

J. W. A. Stewart, dean emeritus of Colgate-Rochester Divinity School, in a letter to a Rochester newspaper has opposed the idea of a sports arena as a war memorial to Rochester service men. He urges a memorial which recalls rather than ignores or forgets the sacrifices of the dead, and suggests that the city erect a structure containing a room where the names of the dead are recorded, similar to the famous war memorial constructed in Edinburgh castle as a tribute to the Scottish men of the First World War.

* * *

Urges Release of Refugees At Fort Ontario

William O'Dwyer, executive director of the War Refugee Board appointed by President Roosevelt, has issued a 75-page mimeographed "final" report which recommends that the more than 900 refugees in the shelter at Fort Ontario, Oswego, be allowed to remain in this country indefinitely "with greater freedom." Seventy-two of the refugees returned to Yugoslavia during the summer, but no action has yet been taken by Congress to settle the future of the remaining refugees.

* * *

And So Forth

Ivan Cash, pastor of the Federated Church of Genoa, has been elected secretary for town and country work of the state Baptist convention.

Albert Hoffman, vice-president of the American federation of hosiery workers, will be the speaker at the opening session of the Presbyterian synod at Brick Church, Rochester, on Oct. 15.

Religious leaders of all denominations in Syracuse have been saddened by the death of Edward L. Keller, longtime pastor of the First English Lutheran Church, who was one of the organizers of the city council of churches and who served a term as its president.

WALTER D. CAVERT.

Zionists Reject Offer of Limited Immigration

According to a recent dispatch to the *New York Times* from London, the Jewish Agency, set up by the League of Nations to represent Jews under the British mandate of Palestine, has rejected an offer by the British government to permit 1,500 Jews to enter Palestine monthly. Reason for the rejection was said to be the fact that the offer was made on the basis of the British White Paper, which the agency holds to be illegal. Announcement of the rejection was made by Chaim Weizmann, president of the world Zionist organization, to an emergency conference of the Zionist federation of Great Britain. The conference, attended by 600 delegates, was called to discuss the Labor party's "failure to carry out its pledge to do away with the White Paper," which denied further immigration to Palestine after March 1944.

'Youth for Christ' Meets Pittsburgh

Correspondent Gives a Report on His First Attendance at a Rally in The Nation-wide Campaign

PITTSBURYH, Sept. 25.—A delivery truck, painted robin's egg blue, moved slowly through the streets here Saturday. From inside, a youthful voice invited us to the "Youth for Christ" meeting that night at Soldiers' hall. I believe in both youth and Christ, so I went to the rally. The hour was 7:30, and I was prompt. Buses, some of them from towns as much as 50 miles distant, were unloading in front of the hall. The meeting had been advertised as "streamlined," but only two things about it smacked of the 20th century, a radio quiz and the half-hour broadcast provided free by one of the city's radio stations. All the rest was older than Gipsy Smith. This was the first meeting of "Youth for Christ" in Pittsburgh, and evidently much hard organizational work had been put in in preparation for it. The hall was almost full; it seats some 2,300 people. More than two-thirds of the congregation was composed of boys and girls from about 15 to 22 years of age.

* * *

Half-Hour Program Goes on Radio

The man who led the singing was excellent and the pianist was "tops." The song sheet was full of bright and "catchy" songs and of other songs as old as "I surrender all." After careful coaching, we hit the radio at 8 with a bang. No one missed a question in the radio quiz; two of the questions—for instance, "How long was the temple in building?"—I would have missed had I been asked them. The "girl choir" of some 60 voices sang a parody on "Solemia"; it sounded good, but I liked the song on the Grand Canal better. Then the "leading man" preached; the "youth" leaders, incidentally, look to be about 40 years of age. A story about the great success of "Youth for Christ" followed. We were told that 650 meetings were being held on this same Saturday night all over the world; that many discharged soldiers were becoming leaders in the movement; that 70,000 persons attended a rally this summer in Soldiers' Field, Chicago; that in New York 20,000 young people would attend a morning meeting to be held soon in Madison Square Garden, and a similar number in the evening. We heard also that a "D-Day" invasion of England would be conducted in the near future, and after that invasions would take place on the Continent, then elsewhere in the world.

* * *

Converts 'Come Forward' On Invitation

All that took place was very happy, enthusiastic and hopeful, with a possible touch of bragging. The "full gospel" sermon did not lack a premillennial note: "Jesus is coming soon." It sounded like something Truett might have done, filled with stories of conversions which ended happily. Emotion was turned on with the

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closing story of a young pastor whose baby died at Christmas time, when the snows covered the tiny grave. "Will the speaker draw the net?" I wondered. He did—not in a "streamlined" manner, but with ancient techniques. We sang "I surrender all" softly; the preacher told us to bow our heads and pray and "don't look." I did as he requested. "Thank God! Praise God!" he cried as hands went up, now in the balcony, now near the front, now far in the rear. Would he dare to invite the owners of those hands forward? He did! Would those with hands raised come to the front? He wanted to say a few words to them before they went home. As we sang softly, some 70 young people—mostly girls—made their way to the front seat. Later we learned that 52 attended an "after meeting" in back rooms, where in groups of five they were addressed by campaign workers.

* * *

Predicts Success for Movement

In two weeks there will be another Saturday night meeting, and two weeks after that, another. I predict growing crowds and increased interest. And I am not going to quarrel with the theology. Pittsburgh is very conservative; while I do not believe that the "premillennial" school has a majority here, the old theology does prevail. And it is a free country. I think a local Presbyterian minister hit the nail on the head at dinner today when he put it this way: "Well, I was quite impressed. Somebody had to do it—and we didn't!" I was tolerant of "the groupers"; I worked through the Billy Sunday campaign here; I helped Gipsy Smith. All I can say is, "More power to 'em." They got the crowd; they won 70 of them. They are coming soon, whether Jesus is or not. I wish them well, for *somebody has got to capture the youth for Christ.*

JOHN RAY EWERS.

Vancouver Joins Crusade

Interdenominational Campaign Opened At Crowded Hasting Park Forum

VANCOUVER, B. C., Sept. 24.—Ten thousand persons crowded the Hastings Park forum here Sept. 16 and dedicated themselves as "soldiers of the cross" in the nation-wide "Crusade for Christ." This movement, initiated by the United Church, is now backed by almost all the denominations in Canada. Its launching here as a two-day conference was featured by addresses by prominent churchmen, with question and answer periods that proved of great value. At the initial rally, Jesse Arnup, moderator of the United Church, delivered the main address. He warned his audience that the Christian church is facing the greatest social undertaking in its history—the rehabilitation of young men and women of the armed forces and of those who have been engaged in war work at home. He expressed deep concern over the religious conditions within the church and the latter's ability to cope successfully with the tremendous problems of peace. A massed choir of 1,000 voices led the huge audience in well known hymns, while the background of the stage, a drop curtain depicting the crucifixion and the resurrection, seemed to symbolize the entire crusade.

* * *

Presbyterian Moderator Reports On Progress of Church

While the United Church moderator was in Vancouver for the launching of the "Crusade for Christ," J. M. McGillivray, moderator of the General Assembly of the Presbyterian Church of Canada, also paid a visit to the city. In a way, he was simply "coming home again," since for the six years preceding the war he was pastor of Central Presbyterian Church here. Dr. McGillivray expressed himself as optimistic about the part his denomination will play in the stirring days ahead. He reported that the church is now free of debt and has successfully survived the merger of 1925 and the black days of the depression. Like many other denominations, the Presbyterian Church faces a serious shortage of ministers; Dr. McGillivray declares that 100 ordained men could be added to the rolls without in any way crowding the ranks.

* * *

And So Forth

Bishop Harold E. Sexton of the Anglican diocese of Victoria set off a lively controversy recently when he publicly advocated the abolition of our present system of controlling the liquor traffic and recommended that the ban on serving liquor with meals be lifted. Advocates of an even more strict enforcement of the liquor laws have crossed swords with the bishop; a controversy has arisen that may be settled later by a referendum.

The University of British Columbia is facing a serious problem in its efforts to accommodate the vast numbers of students who are seeking to enroll this fall. The university has now become the second largest in Canada. Some 1,000 members of the armed services are taking advantage of the government's offer to finance them through a four-year course, and have come to the university to start their work. Many are living in makeshift quarters, others in trailers—but all are happy at the prospects before them.

The local council of churches is bringing E. Stanley Jones, internationally known missionary and author, to this city for a six-day Christian mission commencing Sept. 30.

DUNCAN P. CAMERON.

Protest Court Negligence

Providence Rector's Campaign Against Postponement of Cases Brings Action

PROVIDENCE, R. I., Sept. 26.—Church leaders here have found that Christianity in action does have some effect. They became aroused when it was discovered that 3,000 cases were piled up in the local law courts; criminal cases of various kinds had been postponed for years, with no action taken or contemplated. Ralph Bray, rector of St. Mark's Episcopal Church, East Providence, condemned the courts for permitting this situation so strongly from his pulpit that he brought prompt action. The Providence *Journal and Evening Bulletin* then began a campaign of publicity, publishing each day a detailed description of one of the stalled cases. The public responded, so that finally Gov. J. Howard McGrath and representatives of the state bar association

were forced to reply to the newspaper and to assure prompt and adequate steps to have the cases brought to court.

* * *

Advises Clergy on Dealing With Alcoholics

E. M. Jellinek of the department of alcohol studies of Yale University advised members of the Rhode Island ministers' union recently to regard alcoholism as a disease. He warned them, however, not to attempt treatment of alcoholics unless they have had special training in the field and time enough to handle the cases adequately. He declared that the minister has a very real place in the treatment of the alcoholic, but counseled wisdom and care in the undertaking.

* * *

Ecumenical Services Planned By State Council

The Rhode Island council of churches is sponsoring a series of ecumenical services under the direction of its comity committee, of which Albert C. Thomas is chairman. The plan is to unite in every possible way the various denominations and their clergy in this area. The council is operating on a budget of more than $16,000. Plans are being worked out for continuing work with returned service men. Earl Tomlin is executive secretary of the council.

* * *

And So Forth

Local representatives of the Church of God have protested the use of the name "Church of God" by groups which are using snakes in their demonstrations of religious faith.

J. Field Speel of the First United Presbyterian Church, Cranston, has repeatedly protested practices of the liquor trade in his community. He has drawn replies from the city council that conditions will be improved. He has also won support from the community in his fight against other social evils.

John J. Oliveira of Union Baptist Church, Providence, has resigned to become representative of the Conservative Baptist Foreign Mission Society in its work in Portugal and the Portuguese colonies. Mr. Oliveira has been a leader in evangelical work among the Portuguese in this area.

Herbert D. Graetz of the First Congregational Church, Bristol, becomes pastor of the Lake Worth, Fla., Congregational Church Nov. 1. . . . Harold L. Wilson, pastor of the First Presbyterian Church, Providence, has been called to Crerar Memorial Presbyterian Church, Chicago.

RICHARD K. MORTON.

Seek to Promote Sunday Evening Evangelism

As a first step in a campaign to increase Sunday evening services in Protestant churches throughout the nation, the department of evangelism of the Federal Council of Churches is making a special appeal to pastors who do not hold evening services in their churches to organize and train their laymen for a continuous Sunday evening visitation evangelism. In an effort to determine the factors in a successful evening service, the department recently sent a questionnaire to 100 ministers who were selected by local church federations because

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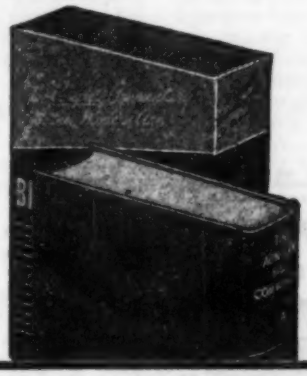

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they have been holding interesting and successful services. According to the replies, those evening services are most successful that are held all year round, that are conducted informally with emphasis on worship, that make an especial appeal to youth, that rely on gospel preaching with appealing timely themes, and that are limited to one hour. The department will follow up its appeal by sending to church federations and ministerial associations materials containing suggestions for the organization and training of laymen.

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Builds for Future

Dallas Congregation Plans Center for Seven-Day-a-Week Activity

DALLAS, TEX., Sept. 29.—The Preston Road Christian Church here has received an anonymous gift from a family in the congregation for the purchase of a new building site. By unanimous vote of the congregation, a beautiful 10-acre plot of ground has been purchased on the four-lane Northwest highway, just north of Southern Methodist University in a rapidly growing section of homes. The new site is about two miles from the present building and grounds, which will be sold when the new facilities are completed.

Although definite plans have not been made, the congregation has agreed to erect a variety of structures—children's, women's and youth buildings, perhaps, and a chapel and sanctuary—and to develop equipment for outdoor worship, work and play. The objective of the plan is a seven-day-a-week program of Christian worship, work, fellowship, service and recreation. Provision will be made for any possible future growth in size and needs of the congregation.

PATRICK HENRY, JR.

Christmas Packages for Overseas Relief Are Needed

The Church Committee on Overseas Relief and Reconstruction has announced that because of the urgent need abroad Christmas packages packed by local churches may be sent to headquarters of the committee at 297 Fourth Ave., New York city, as late as Nov. 15. However, to insure delivery by Christmas, they should reach headquarters by Oct. 15. Contents of cartons should consist of clothing, shoes, white cross supplies and similar useful articles. To receive the cartons and distribute them, church distributing agencies have been set up in several European countries and in Asia. Urgent appeals, according to the committee, have just been received from the Philippines, from Korea and from Thailand. For Korea, heavy clothing for men, women and children will be most useful; for the other two countries, cotton clothing is most essential. Garments should be cleaned and mended before being sent to headquarters for shipment.

Publish Hymnal for Use In Institutions

A hymnal for use in religious services in institutions has been published by the commission on worship of the Federal Council of Churches. Entitled *Hymns of Fellowship*, the hymnal is designed to fill a long-felt need for a volume of hymns and worship materials which will appeal to groups of various ages and backgrounds.

The Church Roll

Methodist Bishop Ralph A. Ward of the Nanking, China, area, who had been a prisoner of the Japanese since 1942, is reported to have been released from a camp near Peiping and to be recuperating in a hotel in that city.

Logan Herbert Roots, for 33 years missionary bishop of the Protestant Episcopal Church in Hankow, China, and since 1938 a leader in the Moral Rearmament movement, died at Mackinac Island, Mich., Sept. 23. He was 75 years of age. At the funeral Dr. Frank Buchman read a personal message of consolation to members of Bishop Roots' family from President Truman.

Cash bequests totaling $22,000 were left to 13 Catholic, Protestant and Jewish agencies by Minnie Reinl of White Plains, N. Y., on her death late this summer. Miss Reinl had worked as a servant for 45 years, saving every possible penny of her wages so that she might show her "good will and tolerance toward all people and all nationalities."

Lieut. Gen. William N. Haskell, retired, has been named vice-president for overseas work of the Save the Children Federation. Gen. Haskell was chief of the American relief commission to Russia after World War I.

Mrs. Harriet E. Clark, widow of Francis E. Clark, founder of the Christian Endeavor Society, died Sept. 24 at the age of 94. Known as the "mother of Christian Endeavor," Mrs. Clark had worked with her husband in all sections of the world to build the society from a group of 40 boys and girls at Portland, Me., into an organization of 4,000,000 young people in 104 countries.

Mrs. Ozora S. Davis, Congregational women's missionary society leader and widow of the former president of the Chicago Theological Seminary, died in Chicago Sept. 23. She was the author of a number of church histories.

Cyril Foster Garbett, archbishop of York, has resigned as chairman of the missions council of the Church of England Assembly—which office serves as liaison between the Church of England and the church overseas. He will be succeeded by Guy Vernon Smith, bishop of Leicester.

Helen F. Topping, for many years a missionary in Japan, is now in Chicago working on a biography of Col. Francis Parker, founder of the widely known school that bears his name. While in this city she may be reached for speaking engagements at 530 Arlington place.

George H. Lorah, whose ministry of 49 years at Green Street Methodist Church in Philadelphia is of record length for that

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denomination in the United States, died Aug. 30 at the age of 82. Dr. Lorah was a trustee of the Philadelphia Methodist orphanage and hospital, of his conference deaconess board and of the Philadelphia Collegiate Institute.

Harry C. Munro, formerly director of adult work for the International Council of Religious Education, has been appointed full-time director of the National Christian Teaching Mission sponsored by the council.

Archbishop Alexei of Yaroslavl, Russia, arrived in New York Sept. 17 on a mission to reconcile the differences between the Russian Orthodox Church in America and the Moscow patriarchate.

G. K. A. Bell, bishop of Chichester, has been appointed chairman of the Church of England's council on foreign affairs, succeeding A. C. Headlam, bishop of Gloucester, who has resigned. Herbert Waddams, who held a post with the religious division of the British ministry of information during the war, has been appointed full-time secretary of the council.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Fall of Berlin (Soviet film) *Documentary* showing Russian army activity from artillery preparation on banks of Oder to final capitulation of German forces. Striking shots of artillery and air action and of stalking approach through city's rubble, with particularly effective, revealing close-ups of captured officers' faces during interrogation by Russians. *Excellent newsreel.* M, Y

I Love a Bandleader (Col.) Phil Harris, Rochester. *Musical* built on tale of stage painter who, suffering amnesia after accident, thinks he is a bandleader. Resulting publicity makes him famous, involves him in romance with ambitious girl who found him unconscious. . . . A far-fetched plot, *indifferently produced* but harmless. M, Y

Johnny Angel (RKO) Hoagy Carmichael, Signe Hasso, George Raft, Claire Trevor. *Melodrama.* Unraveling by sea captain of mystery of his father's disappearance from ship later found abandoned and adrift on Gulf of Mexico, set mostly on New Orleans waterfront. . . . *Depressing* melodrama, with sordidness of story effectively established by setting, lighting, etc. M

Over 21 (Col.) Charles Coburn, Irene Dunne, Alexander Knox. *Comedy.* Misadventures of famous writer who goes to bungalow court to keep house for fortyish husband, on leave from editorial post to learn army life from the ground up, as he tries vainly to compete with young men through officers' training school. . . . Good comedy, with some rather heavy satire in characterizations and inserted sequences pointing up need for international forbearance. Several drinking scenes entirely superfluous. M, Y

Radio Stars on Parade (RKO) *Musical.* Efforts of comic pair to get their client, a girl singer, on radio program, including a number of popular radio acts as incidentals. . . . A trite plot in film which may possibly interest those devoted to variety type of radio programs. *Moderately entertaining.* M, Y

For Family: Anchors Aweigh, Meet Me in St. Louis, National Velvet, Sunday Dinner for a Soldier, Wonder Man.

For Mature Audience: The Fleet that Came to Stay, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, The Story of G. I. Joe, Thunder Rock, To the Shores of Iwo Jima, The True Glory, Valley of Decision, Where Do We Go From Here? 10-10-45

The relations of this country with South America will have much to do in making or breaking world peace.

The ideological problem, closely connected with religion, is the greatest problem in South America.

The Roman Catholic hierarchy is making a strong bid for absolute power in the republics south of the Rio Grande.

Every American should be aware of the *facts* bearing upon the critical decisions to be made immediately.

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"Interprets Latin America to English-speaking America in terms of our southern neighbors' religious life." *Chicago Tribune*

"Well documented from reliable sources." *W. S. Rycroft* (Secretary Committee for Cooperation in Latin America)

"Presents every aspect of Central and South American life." *Religious Education*

"As go the Americas, so the world may go. . . . A timely book. The Americas must not miss the boat." *Christian-Evangelist*

$2.50

The Philosophical Heritage of the Christian Faith

By Harold A. Bosley

A study of the various ways in which the insights and the emphases of the rich philosophical tradition of Western civilization have become the intellectual framework of the Christian faith. Says the author:

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